A DISCOURSE Upon the Pharisee AND THE PUBLICANE.

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A DISCOURSE UPON THE *Phariſee* and the *Publican*.

Luke 18. v. 10, 11, 12, 13.

Two men went up into the Temple to pray, the one a Phariſee, and the other a Publicane. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publicane. I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publicane ſtanding afar off, would not lift ſo much as his eyes to heaven, but ſmote on his breaſt, ſaying, God be mercifu me a ſinner.

IN the beginning of this Chapter you read of *the reaſon* of the Parable of the unjuſt Judge and the poor Widow; namely, to encourage men to pray: *He ſpake a Parable to THIS END, that men ought always to pray and not to faint.* And a moſt ſweet Parable for that purpoſe it is: For if through

importunity a poor *Widow-woman* may prevail with an *unjuſt Judge*; and ſo conſequently with an *unmerciful and hard-hearted Tyrant*, how much more ſhall the poor, afflicted, diſtreſſed, and tempted people of God, prevail with, and obtain mercy at the hands of a *loving*, *juſt*, and *merciful* God? The *unjuſt* Judge would not hearken to, nor regard, the cry of the poor Widow for a while: *But afterwards he ſaid within himſelf, Though I fear not God, nor regard man; yet becauſe this widow troubleth me, I will avenge her, leſt by her continual coming ſhe weary me. Hark*, ſaith Chriſt, *what the unjuſt Judge ſaith. And ſhall not God avenge his own elect, which cry unto him day and night? I tell you, he will avenge them ſpeedily.*

This is therefore a very comfortable Parable to ſuch of the Saints, that are under hard uſages, by reaſon of evil Men, their *Might*, and *Tyranny*. For by it we are taught to believe and expect, that God, though for a while he ſeemeth not to ...ard, yet will, in due time, and ſeaſon, *ariſe and ...ch in ſafety from them that puff at them*, Pſal. ...

... the good Chriſtian pray always; let him ...nd not faint; and not faint at ſeeming de... for if the Widow by importunity prevailed ...ith the *unjuſt* Judge, how much more ſhall he with his heavenly Father. *I tell you*, ſays Chriſt, *will avenge them ſpeedily.*

But now, foraſmuch as this Parable reacheth not (ſo directly) the poor *Publicane* in the Text, therefore our Lord begins again, and adds to that another Parable, *this Parable*, which I have choſen for my Text. By the which he deſigneth

two

two things: First, the Conviction of the proud and self conceited *Phariſee*; Secondly, the raiſing up and healing of the caſt-down and dejected *Publicane*. And obſerve it, as by the firſt Parable he chiefly deſigneth the relief of thoſe that are under the hand of cruel Tyrants: So by this he deſigneth the relief of thoſe that lie under the load and burden of guilty and a diſquieted Conſcience.

This therefore is a Parable that is full of ſingular comfort to ſuch of the ſinners in the world that are clogged with guilt, and ſenſe of Sin; and that lie under the apprehenſions *of* and that are driven to God *by*, the ſenſe of the Judgement that for ſin is due unto them.

In my handling of this Text, I ſhall have reſpect to theſe things.

1. To the *perſons* in the Text.
2. To the *condition* of the perſons in the Text.
3. To the *Concluſion* that Chriſt makes upon them both.

Firſt, For the *Perſons*. They were, as you ſee, far one from another in their own apprehenſion of themſelves; one good, the other bad; but yet in the judgement of the Law, both alike, both the ſame, both ſinners; for they both ſtood in need of Merit. True, the firſt-mentioned did not ſee it, as the other poor ſinner did; but that altereth not the caſe: he that is in the judgement of the Law a ſinner, is in the judgement of the Law for ſin condemned, though in his own judgement he be never ſo righteous.

Men muſt not be judged, or juſtified, accor-

ding to what themſelves do think, but according to the Verdict and Sentence that cometh out of the mouth of God about them Now the Sentence of God is, *All have ſinned: There is none righteous, no not one*, Rom. 3. 'Tis no matter then what the *Phariſee* did think of himſelf, God by his Word hath proclaimed him a ſinner. A ſinner, by reaſon of Original ſin: A ſinner, by reaſon of actual Tranſgreſſion. Perſonally therefore, with reference to the true nature of their ſtate, they both were ſinners, and both by the Law under Condemnation. True, the *Publicanes* Leproſie was outward; but the *Phariſees* Leproſie was inward: His Heart, his Soul, his Spirit, was as foul, and had as much the Plague of Sin, as had the other in his Life or Converſation.

Secondly, As to their *Conditions*, (I do not mean by Condition, ſo much *a habit of mind*, as the ſtate that they had each of them put themſelves into *by that mind*) *The one*, ſays the Text, *was a Phariſee, the other a Publicane. A Phariſee*: That is, one that hath choſen to himſelf *ſuch* a courſe of Life. *A Publican*: That is, one that hath choſen to himſelf *ſuch* a courſe of Life. Theſe terms therefore ſhew, the divers courſes of Life that they had put themſelves into. The *Phariſee*, as he thought, had put himſelf into a condition for Heaven and Glory; but the *Publican* was for this World, and his Luſts: Wherefore when the *Phariſee* ſtands in the Temple, he boaſteth of himſelf and good condition; but condemneth the *Publicane*, and bitterly inveigheth againſt him. But, as I ſaid, their perſonal ſtate by the Law, was not at all changed. The *Phariſee* made himſelf never

never the better; the *Publicane* alſo abode in his place.

Indeed the *Publicane* is here found to recant, and repent of his condition; of the condition that he had put himſelf into; and the *Phariſee* to boaſt of his: But the *Publican*'s Repentance was not of himſelf, but of God; who can alſo, yea, and ſometimes 'tis evident (*Acts* 9) he doth make *Phariſees* alſo repent of that condition that they have choſe to be in themſelves (*Philip.* 3. 3, 4, 5, 6, 7, 8.) The *Phariſee* therefore in commending of himſelf, makes himſelf never the better. The *Publicane* alſo, in condemning of himſelf, makes himſelf never the worſe. Nay, contrarywiſe, the *Phariſee* by commending of himſelf, makes himſelf much the worſe (*v.* 14.) And the *Publicane*, by condemning of himſelf, makes himſelf much the better. *I tell you*, ſays Chriſt, *THIS man went down to his houſe juſtified rather than the other: For every one that exalteth himſelf ſhall be abaſed: and he that humbleth himſelf ſhall be exalted.*

But, I ſay, as to mens commending of themſelves, yea, though others ſhould commend them alſo, that availeth, *to Godward*, nothing at all. *For not he that commendeth himſelf, is approved, but whom the Lord commendeth.* So then, *men in meaſuring themſelves by themſelves, and comparing themſelves among themſelves, are not wiſe.* Cor. 10. 12.

Now this was the way of the Phariſee, I am not, ſaith he, as other men; I am no Extortioner, nor unjuſt, no Adulterer, nor yet as this *Publicane.*

[*Two men went up into the Temple to pray.*]

And they two too, as I ſaid, as oppoſite one to the other, as any two men that ever went thither to pray. One of them was *over* righteous, and the other wicked *over* much. Some would have thought, had they not by the Word of Chriſt been other ways deſcribed, that they had been both of the ſame Religion; for they both went up into the Temple to pray; yea both to pray, and that at the ſame time, as if they did it by appointment, by agreement, but there was no ſuch thing. The one was a *Phariſee*, the other a *Publicane*: for ſo ſaith the after words: And therefore perſons as oppoſite as Light and Darkneſs, as Fire and Water; I mean as to their apprehenſions one of another. The *Phariſee* could not abide the *Publicane*, nor could the *Publicane* brook the *Phariſee*, and yet both went up into the Temple to pray. 'Tis ſtrange to ſee, and yet it is ſeen, that men croſs in their Minds, croſs in their Principles, croſs in their Apprehenſions; yea, and croſs in their Prayers too, ſhould yet meet together in the Temple to pray.

[*Two men.*] Men not of the middle ſort, as afore is ſhewed; but two, and them too, pickt out of the beſt and worſt that was, as ſhall now be a little more largely handled. Two men, a *Phariſee*, a *Publicane*.

To be a *Phariſee*, was in thoſe days counted honourable for Religion, and for Holineſs of Life. A *Phariſee* was a man of eſteem and repute among the Jews, though it is a term of reproach with us. Elſe *Paul* would not as he did, at ſuch a time as he did it, have ſaid, *Men and brethren, I am a Phariſee, the ſon of a Phariſee* (Acts 23. 6. Philip. 3. 5.) For now he ſtood upon his Purgation and Juſti-

Juſtification, ſpecially it appears ſo by the place firſt named. And far be it from any to think that *Paul* would make uſe of a colour of wickedneſs to ſave, thereby, himſelf from the fury of the people.

A *Publicane*, in thoſe days was counted one of the vileſt of men, as is manifeſt; becauſe, when they are by the Word, by way of diſcrimination, made mention of, they are ranked with the moſt vile and baſe. Therefore they are joyned with ſinners. *He eateth with pulicanes and ſinners*; and with Harlots. *Publicanes and Harlots enter into the Kingdom of Heaven.* Yea, when our Lord Chriſt would have the rebellious Profeſſor ſtigmatized to purpoſe, he ſaith; *Let him be to thee, as an heathen-man, and a Publicane.*

We therefore can make no Judgement of men upon the outward appearance of them. Who would a thought *but* that the *Phariſee* had been a good man, for he was righteous; for he prayed. And who could have thought that the other *had* been a good man? for he was a *Publicane*: a man, by good men, and bad men, joyned with the worſt of men, to wit, with *Sinners*, *Harlots*, *Heathens*.

The *Phariſee* was a *Sectarian*; the *Publicane* was an *Officer*. The *Phariſee* even becauſe he was a *Sectarian*, was had the more in eſteem; and the *Publicane* becauſe he was an *Officer*, was had the more in reproach. To ſpeak a little to both theſe.

1. The *Phariſee* was a Sectarian, one that deviated, that turned aſide in his Worſhipping from the way of God, both in *matter* and *manner* of worſhip; for ſuch an one *I count a Sectarian.*

That he turned aſide from the *matter*, which is the rule of Worſhip, to wit, the written word, 'tis evident: for Chriſt ſaith, *That they rejected the Commandments of God, and made them of no effect, that they might keep their own Traditions.* That they turned aſide alſo as to their *manner* of worſhip, and became Sectarians there, is with no leſs authority aſſerted: *For all their works they do, for to be ſeen of men,* (Acts 26. 5. Mark 7. 9, 10, 11, 12, 13. Matt. 23. 5.)

Now this being none of the Order or Ordinance of Chriſt, and yet being choſe by, and ſtuck to of theſe ſort of men, and alſo made a ſingular and neceſſary part of Worſhip, became a Sect, or bottom for theſe hypocritical factious men to adhere unto, and to make of others Diſciples to themſelves. And that they might be admired, and rendered venerable by the ſimple people to their fellows, they loved to go in long Robes; they loved to pray in Markets, and in the corners of the Streets; they ſhewed great zeal for the ſmall things of the Law, but had onely great words for things that were ſubſtantial. *They made broad their Philacteries, and enlarged the borders of their garments,* Matth. 23. &c.

When I ſay the *Phariſee* was a *Sectarian*, I do not mean that every Sectarian is a Phariſee. There was the Sect of the *Herodians*, and of the *Alexandrians*, of the *Sadducees*, with many others; but to be a Phariſee, was to be of the ſtraighteſt Sect: *After the moſt ſtraighteſt ſect of our Religion I lived a Phariſee*; that therefore of all the Sects, was the moſt ſtraight and ſtrict. Therefore ſaith he in another place, *I was taught according to the perfect manner of the law of the fathers.* And again, *Touching*

ching the law a Phariſee (Acts 22. 3. ch. 26. 4, 5, 6. Philip. 3. 5.) The Phariſees therefore did carry the Bell, and did wear the Garland, for Religion; for he out-did, he went beyond all other Sectarians in his day. He was the ſtricteſt, he was the moſt zealous; therefore Chriſt in his making of this Parable, waveth all all other Sects then in being, and pitcheth upon the Phariſee as the man moſt meet, by whoſe rejection he might ſhew forth and demonſtrate the riches of his mercy in its extenſions to ſinners: *Two men went up into the Temple to pray, the one a Phariſee:* The one ſuch a brave man as you have heard.

[The *Publicane* alſo went up thither to pray.] The Publicane, I told you before, was an *Officer*: An *Officer* that ſerved the *Romans* and themſelves too; for the *Romans* at that time were poſſeſſors of the land of *Jury*, (the lot of *Iſraels* Inheritance) and the Emperour *Tiberius Cæſar* placed over that land four Governours, to wit, *Pilate*, *Herod*, *Philip*, and *Lyſanias*; all theſe were Gentiles, Heathens, Infidels; and the *Publicanes* were a ſort of inferiour men to whom was let out to farm, and ſo men that were employed by theſe to gather up the Taxes and Cuſtoms that the Heathens had laid upon the Jews to be paid to the Emperour, *Luke* 2 1. ch. 3. 1, 2. v. 12. 13.

But they were a generation of men that were very injurious in the execution of their Office. They would exact and demand more than was due of the people; yea, and if their demands were denied, they would falſely accuſe thoſe that ſo denied them to the Governour, and by falſe accuſation obtain the mony of the people, and ſo wickedly enrich themſelves (*Luke* 3. 13. ch. 19.

2, 8.) This was therefore grievous to the Jews, who always counted themſelves a free people, and could never abide to be in bondage to any. And this was ſomething of the reaſon that they were ſo generally, by all the Jews, counted ſo vile and baſe, and reckoned among the worſt of men, even as our Informers and Bum-bailiffs are with us at this day.

But that which *heightned* the ſpirit of the people againſt them, and that made them *SO* odious and filthy in their eyes, was for that (at leaſt ſo I think) theſe *Publicanes* were not, as the other Officers, Aliens, Heathens, and Gentiles, but men of their own nation Jews, and ſo the Brethren of thoſe that they ſo abuſed. Had they been Gentiles, it had not been to be wondred at, that they abuſed, accuſed, and by falſe accuſations peeled and waſted the people; for that cannot but be expected at the hands of Aliens and Strangers.

The *Publican* then was a *Jew*, a kind of a *renegate* Jew, that through the love that he had to unjuſt gains, fell off in his affections from his brethren, adhered to the *Romans*, and became a kind of Servant to them againſt their Brethren, farming the heatheniſh taxations at the hand of ſtrangers, and exacting of them upon their Brethren with much cruelty, falſhood, and extortion. And hence, as I ſaid, it was, that to be a *Publicane*, was to be ſo odious a thing, ſo vile a ſinner, and ſo grievous a man in the eyes of the Jews And would it not be an inſufferable thing? yea, did not that man deſerve hanging ten times over, that ſhould, being a *Dutchman*, fall in with a *French Invador*, and take place, or farm at his hands, thoſe cruel and grievous Taxations which he in barbarous wiſe ſhould

at

at his conqueſt lay upon them, and exact and force the ſame to be paid him with an over and above of what is appointed? Why this was the *Publicane*, he was a *Jew*, and ſo ſhould have abode with them, and abeen content to ſhare with his Brethren in their calamities; but contrary to Nature, to Law, to Religion, Reaſon, and Honeſty, he fell in with the Heathen, and took the advantage of their Tyrrany to pole, to peel, to rob and impoveriſh his Brethren.

But for proof that the Publicane was a Jew.

1. *They are, even then, when compared with*, yet diſtinguiſhed from the Heathen; *Let him be to thee as an heathen-man and a publicane*, Matth. 18. which two terms, I think, muſt not here be applied to one and the ſelf ſame man, as if the Heathen was a Publicane, or the Publicane a Heathen, but to men of two diſtinct nations; as that Publicane and Harlot, is to be underſtood of ſinners of both Sexes. The Publicane is not an Harlot, for he is a man, *&c.* and ſuch a man as has been deſcribed before. So by Publicans and Sinners, is meant *Publicanes* and ſuch ſinners as the Gentiles were; or ſuch as, by the Text, the *Publicane* is diſtinguiſhed from: Where the Phariſee ſaith he was *not an extortioner, unjuſt, adulterer, or even as this publicane.* Nor can he by [*Heathen man*] intend the *perſon*, and by the term *Publicane*, the *office* or place of the *Heathen man*; but by *Publicane*, is meant the renegate Jew, in ſuch a place, *&c.* as is yet further manifeſt by that which follows. For,

Secondly, Thoſe Publicanes, even every one of them that by name are made mention of in the

New

New Teſtament, *have ſuch names put upon them; yea, and other circumſtances thereunto annexed, as doth demonſtrate them to be Jews.* I remember the names of no more but three, to wit, *Matthew*, *Levie*, and *Zacheus*, and they were all Jews.

1. *Matthew* was a Jew, and the *ſame Matthew* was a Publicane; yea, and alſo afterward an Apoſtle. He was a Jew, and wrote his Goſpel in Hebrew: he was an Apoſtle, and is therefore found among the twelve. That he was a Publicane too, is as evident by his own words: For though *Mark* and *Luke* in their mentioning of his name and Apoſtleſhip do forbear to call him a Publicane (*Mak.* 3. 18. *Luke* 6. 15.) Yet when this *Matthew* comes to ſpeak of himſelf, he calls himſelf *Matthew the publicane*, (Matth. 10. 3.) for I count this the ſelf ſame *Matthew* that *Mark* and *Luke* maketh mention of, becauſe I find no other *Matthew* among the Apoſtles but he: *Matthew* the Publicane, *Matthew* the man ſo deep in Apoſtacy, *Matthew* the man of that ill fame among his brethren. Love in *Mark* and *Luke*, when they counted him among the Apoſtles, did cover with ſilence this his Publicane ſtate; (and 'tis meet for *Peter* to call *Paul* his beloved Brother, when *Paul* himſelf ſhall call himſelf the chief of ſinners) but faithfulneſs to the world, and a deſire to be abaſed, that Chriſt thereby, and Grace by him, might be advanced, made *Matthew* in his evangelical Writings call himſelf by the name of *Matthew the publicane.* Nor has he loſt thereby; for Chriſt again to exalt him, (as he hath alſo done by the Apoſtle *Paul*) hath ſet, by his ſpecal Providence, the teſtimony that this *Matthew*

thew hath given of his Birth, Life, Death, Doctrine, and Miracles, in the front of all the New Teſtament.

2. The next Publicane that I find by the Teſtament of Chriſt made mention of by name, is *Levie*, another of the Apoſtles of Jeſus Chriſt. This *Levie* alſo, by the Holy Ghoſt in holy Writ, is called by the name of *James*. Not *James* the brother of *John*, for *Zebedee* was his Father; but *James* the ſon of *Alpheus*. Now I take this *Levie* alſo to be another than *Matthew*; firſt, becauſe *Matthew* is not called the ſon of *Alpheus*; and becauſe *Matthew* and *Levie*, or *James* the ſon of *Alpheus* are diſtinctly counted where the names of the Apoſtles are mentioned, *Matth.* 10. 3. for two diſtinct perſons. And that this *Levie*, or *James* the Apoſtle was a Publicane, as was the Apoſtle *Matthew* whom we mentioned before, is evident; for both *Mark* and *Luke* do count him ſuch. Firſt *Mark* ſaith, Chriſt found him when he called him, as he alſo found *Matthew*, ſitting at the receipt of Cuſtom; yea, *Luke* words it thus: *He went forth and ſaw a publicane named* Levie *ſitting at the receipt of cuſtom, and he ſaid unto him follow me,* Mark 2. 14. Luke 5. 27.

Now that this *Levie*, or *James* the ſon of *Alpheus*, was a Jew, his name doth well make manifeſt. Beſides, had there been among the Apoſtles any more Gentiles ſave *Simon* the Canaanite; or if this *Levie James* had been here, I think the Holy Ghoſt would to diſtinguiſh him, have included him in the ſame diſcriminating Character, as he did the other when he called him *Simon* the Canaanite, *Matth.* 10. 4.

Matthew therefore, and *Levie* or *James*, were

both

both Publicanes, and as I think, called both at the ſame time; were both Publicane-Jews, and made by grace the Apoſtles of Jeſus Chriſt.

3. The next Publicane that I find by name made mention of in the Teſtament of Chriſt is one *Zacheus* And he was a chief Publicane; yea, for ought I know, the maſter of them all. *There was a man*, ſaith *Luke*, *named Zacheus, which was the chief among the publicanes, and he was rich*, Luke 19. 2. This man Chriſt ſaith, was a ſon of *Abraham*; that is, as other Jews was; for he ſpake that to ſtop the mouths of their Phariſaical cavelations. Beſides, the Publicane ſhewed himſelf to be ſuch an one, when under a ſuppoſition of wronging any man, he has reſpect to the Jewiſh Law of reſtoring four fold, *Exod.* 22. 1. 2 *Sam.* 12. 6.

'Tis further manifeſt that he was a Jew, becauſe Chriſt puts him among the loſt; to wit, among the loſt Sheep of the houſe of *Iſrael*, v. 10. and *Matth.* 15. 24. for *Zacheus* was one that might properly be ſaid to be loſt, and that in the Jews account: Loſt I ſay, and that not onely in the moſt common ſence, by reaſon of tranſgreſſion againſt the Law, but for that he was an Apoſtate Jew; not with reference to heatheniſh Religion, but as to heatheniſh, cruel, and barbarous actions; and therefore he was, as the other, by his brethren counted as bad as Heathens, Gentiles, and Harlots. But Salvation is come to this houſe, ſaith Chriſt, and that notwithſtanding his Publicane practice, foraſmuch as he alſo is the ſon of *Abraham*.

Thirdly, Again, *Chriſt by the Parable of the loſt Sheep, doth plainly intimate, that the* PUBLICANE

was

was a Jew. *Then drew near all the Publicanes and ſinners for to hear him*, and the Phariſees and Scribes murmured, ſaying, this man receiveth ſinners, and eateth with them.

But by what Anſwer doth Chriſt repel their Objections? Why he ſaith, *What man of you, having an hundred ſheep, if he loſe one of them, doth not leave the Ninty and nine in the wilderneſs, and go after that which is loſt until he find it?* Doth he not here, by the loſt ſheep, mean the *poor Publicane?* Plenty of whom while he preached this Sermon were there, as Objects of the Phariſees ſcorn; but of the pity and compaſſion of Jeſus Chriſt! he did without doubt mean them. For, pray, what was the Flock, and who Chriſt's Sheep under the Law, but the Houſe and People of *Iſrael?* (Ezek. 43. 30, 31.) So then, who could be the loſt Sheep of the Houſe of *Iſrael*, but ſuch as was *Matthew*, *James*, *Zacheus*, and their companions, in their, and ſuch-like Tranſgreſſions.

Fourthly, Beſides, had not the *Publicanes* been of the Jews, *how eaſie had it been for the Phariſees to have objected, that an impertinency was couched in that moſt excellent parable of the loſt ſheep?* They might have ſaid, We are offended, becauſe thou receiveſt the Publicanes, and thou for vindication of thy practice, propoundeſt a Parable of loſt Sheep; but *they* are the ſinners of the houſe of *Iſrael*, and the Publicanes are Aliens, and Gentiles. I ſay, how eaſily might they thus have objected? but they knew full well that the Parable was pertinent, for that the Publicanes was of the Jews, and not of the Aliens. Yea, had they not been Jews, it cannot, it muſt not be thought, that

Chriſt

Chriſt (in ſum) ſhould call them ſo; and yet he did do ſo when he called them loſt Sheep.

Now that theſe Publicanes were Jews, what follows, but that for this they were a great deal the more abominated of their Brethren. And (as I alſo have hinted before) it is no marvel though they were; for a treacherous Brother is worſe than an open Enemy (Pſal. 55. 12, 13.) For, if to be deboached in open and common tranſgreſſions is odious, how odious is it for a Brother to be ſo? for a Brother in Nature and Religion to be ſo? I ſay again, if theſe things are intolerable, what ſhall we think of ſuch men as ſhall joyn to all this compliance with a Forrein Prince to rob the Church of God? yea, that ſhall become a Tenant, an Officer, a man in power under them, to exact, force, and wring out of the hand of a Brother his Eſtate; yea, his Bread and Livelihood. Add to all this, What ſhall we ſay to him that ſhall do for an Enemy againſt a Brother in a way of injury and wrong, more than in ſtrictneſs of Law they were commanded by that ſame Enemy to do? And yet all this they did, as both *John* inſinuates, and *Zacheus* confeſſes.

The *Phariſee* therefore was not ſo *good* but the *Publicane* was as *bad*: indeed the *Publicane* was a notorious wretch, one that had a way of tranſgreſſing by himſelf; one that could not be ſufficiently condemned by the Jews, nor coupled with a viler than himſelf 'Tis true, you find him here in the Temple at Prayer; not becauſe he retained in his Apoſtacy Conſcience of the true Religion, but God had awakened him, ſhewn him his ſin, and beſtowed upon him the grace of Repentance, by which he was, not onely fetch'd back to the Temple,

Temple, and Prayer, but to his God, and to the ſalvation of his Soul.

The *Phariſee* then was a man of another Complection, and ſtood as to his own thoughts of himſelf; yea, and in the thoughts of others alſo, upon the higheſt and better ground by far. The *Publicane* was a *notorious* ſinner: The *Phariſee* was a *notorious* righteous man. The *Publicane* was a ſinner out of the ordinary way of ſinning; and the *Phariſee* was a man for Righteouſneſs in a ſingular way alſo. The *Publicane* purſued his villanies, and the *Phariſee* purſued his Righteouſneſs; and yet they both meet in the Temple to pray: Yea, the *Phariſee* ſtuck to, and boaſted in the Law of God; but the *Publicane* did forſake it, and hardned his Heart againſt his way and people.

Thus divers were they in their appearances; the *Phariſee*, very good; the *Publicane*, very bad: but as to the Law of God, which looked upon them with reference to the ſtate of their Spirits, and the nature of their Actions, by that they were both found ſinners; the *Publicane* an open *outſide* one, and the *Phariſee* a filthy *inſide* one. This is evident, becauſe the *beſt* of them was rejected, and the *worſt* of them was received to mercy. Mercy ſtandeth not at the *Publicanes* badneſs, nor is it enamoured with the *Phariſees* goodneſs: It ſuffereth not the Law to take place on both, though it findeth them both in ſin, but graciouſly imbraceth the moſt unworthy, and leaveth the beſt to ſhift for himſelf. And good reaſon that both ſhould be dealt with after this manner; to wit, that the Word of Grace ſhould be juſtified upon the Soul of the penitent, and that the other ſhould

ſtand

ſtand or fall to that which he had choſen to be his maſter.

There are three things that follow upon this Diſcourſe:

1. That the righteouſneſs of man is not of any eſteem with God, as to Juſtification. It is paſſed by as a thing of naughtineſs, a thing not worth the taking notice of. There was not ſo much as notice taken of the *Phariſee*'s Perſon, or Prayer, becauſe he came into the Temple mantled up in his own good things.

2. That the man that has nothing to commend him to God, but his own good doings, ſhall never be in favour with him. This alſo is evident from the Text: The *Phariſee* had his own righteouſneſs, but had nothing elſe to commend him to God; and therefore could not by that obtain favour with God, but abode ſtill a rejected one, and in a ſtate of condemnation.

3. Wherefore though we are bound by the Law of Charity to judge of men according as in appearance they preſent themſelves unto us: yet withal, to wit, though we do ſo judge, we muſt leave room for the judgement of God. Mercy may receive him that we have doomed to Hell, and Juſtice may take hold on him whom we have judged to be bound up in the bundle of Life. And both theſe things are apparent by the perſons under conſideration.

We, like *Joſeph*, are for ſetting of *Manaſſeth* before *Ephraim*; but God, like *Jacob*, put his hands acroſs, and lays his right hand upon the worſt mans head, and his left hand upon the beſt (*Gen.* 48.) to the amazement and wonderment even of the beſt of men.

Two men went up into the Temple to pray, the one a phariſee, the other a publicane, [*the phariſee ſtood and prayed thus with himſelf, God I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this publicane ; I faſt twice in the week, I give tithes of all that I poſſeſs.*]

In theſe words many things are worth the noting. As,

1. The Phariſees difinition of righteouſneſs; the which ſtandeth in two things :

1. In Negatives.
2. In Poſitives.

1. In Negatives; to wit, what a man that is righteous muſt not be: *I am no extortioner, no unjuſt man, no adulterer, nor yet, as this publicane.*

2. In Poſitives; to wit, what a man that is righteous *muſt be: I faſt twice a week; I give tithes of all that I poſſeſs*, &c.

That Righteouſneſs ſtandeth in *negative* and *poſitive* holineſs is true; but that the Phariſees difinition is, notwithſtanding, falſe, will be manifeſt by and by. But I will firſt treat of Righteouſneſs in the general, becauſe the Text leadeth me to it.

Firſt then, A man that is *righteous*, muſt have *negative holineſs*; that is, he muſt not live in actual Tranſgreſſions: He muſt not be Extortioner, Unjuſt, Adulterer, or as the Publicane was. And this the Apoſtle intends, when he ſaith, *Fly fornication, fly youthful luſts, fly from idolatry ; and little children keep your ſelves from Idols,* (1 Cor. 6. 18. & 10. 14. 2 Tim. 2. 22. & 1 Joh. 5. 21.)

For

For it is a vain thing to talk of Righteouſneſs, and that our ſelves are righteous, when every obſerver ſhall find us in actual Tranſgreſſion. Yea, though a man ſhall mix his want of negative Holineſs with ſome good actions, that will not make him a righteous man. As ſuppoſe, a man that is a Swearer, a Drunkard, an Adulterer, or the like, ſhould notwithſtanding this, be open handed to the poor, be a great executer of Juſtice in his place, be exact in his buying, ſelling, keep touch with his Promiſe and with his Friend, or the like: Theſe things, yea, many more ſuch, cannot make him a righteous man; for the *beginning* of Righteouſneſs is yet wanting in him, which is *this* Negative holineſs: For except a man ſhall leave off to do evil he cannot be a righteous man. Negative holineſs is therefore of abſolute neceſſity to make one in ones ſelf a righteous man. This therefore condemns them that count it ſufficient if a man have ſome actions that in themſelves, and by vertue of the command, are good, to make him a righteous man, though Negative holineſs is wanting. This is as ſaying to the wicked, *Thou art righteous*, and a perverting of the right way of the Lord: Negative holineſs therefore muſt be in a man before he can be accounted righteous.

Second, As Negative holineſs is required to declare one a righteous man; ſo alſo Poſitive holineſs muſt be joyned therewith, or the man is unrighteous ſtill. For it is not what a man is not, but what a man does, that declares him a righteous man. Suppoſe a man be no Thief, no Liar, no Unjuſt man; or, as the Phariſee ſaith, no Extortioner,

rioner, no Adulterer, *&c.* this will not make him a righteous man: But there must be joyned to these, holy and good actions, before he can be declared a righteous man. Wherefore, as the Apostle, when he pressed the Christians to righteousnes, did put them first upon Negative holines, so he joyneth thereto an exhortation to Positive holines; knowing, that where Positive holines is wanting, all the Negative holines in the whole world cannot declare a man a righteous man. When therefore he had said, *But thou, O man of God, flee these things,* (sins and wickedness) he adds, *and follow after righteousneß, godlineß, faith, love, patience, meekneß,* &c. (1 Tim. 6. 11.) Here *Timothy* is exhorted to *Negative holineß*, when he is bid to *flee sin.* Here also he is exhorted to *positive holineß*, when he is bid to *follow after righteousneß*, &c. for Righteousnes can neither stand in Negative nor Positive holines, as severed one from another. That man then, and that man onely, is, as to actions, a righteous man, that hath left off to do evil, and hath learnt to do well, (*Isa.* 1. 16, 17.) that hath cast off the works of darkness, and put on the armour of light. *Flee youthful lusts*, said *Paul*, *and follow after righteousneß, faith, charity, peace, with them that call on the Lord out of a pure heart*, (2 Tim. 2. 22.)

The Pharisee therefore, as to the general description of Righteousnes, made his definition right; but as to his person and personal Righteousnes, he made his definition wrong. I do not mean, he defined his own Righteousnes wrong; but I mean, his definition of true Righteousnes, which standeth in Negative and Positive holines,

he

he made to ſtoop to Juſtifie his own Righteouſneſs, and therein he plaid the Hypocrite in his Prayer. For although it is true Righteouſneſs that ſtandeth in Negative and Poſitive holineſs; yet that is not true Righteouſneſs that ſtandeth but in ſome pieces & ragged remnants of Negative and poſitive righteouſneſs. If then the Phariſee would in his definition of perſonal Righteouſneſs, have proved his own Righteouſneſs to be good, he muſt a p oved that both his Negative and Poſitive holineſs had been univerſal; to wit, that he had left off to act in *any* wickedneſs, and that he had given up himſelf to the duty enjoyned in *every* Commandment: for ſo the righteous man is deſcribed, (*Job* 1. 8. ch. 2 3.) As it is alſo ſaid of *Zacharias* and *Elizabeth* his Wife, *They were both righteous before God, walking in A L L the commandments and ordinances of the Lord blameleſs*, Luke 1. 5, 6. Here the perfection, that is the univerſality of their *Negative holineſs* is implied, and the univerſality of their Poſitive holineſs is expreſſed; They walked in all the Commandments of the Lord; but that they could not do if they had lived in any unrighteous thing or way. They walked in all blameleſly, that is, ſincerely with upright heart. The Phariſees righteouſneſs therefore, even by his own implied definition of righteouſneſs, was not good, as is manifeſt theſe two ways.

1. His Negative Holineſs was not univerſal.
2. His Poſitive Holineſs was rather criminal than moral.

1. His Negative holineſs was not univerſal. He ſaith

ſaith indeed, he was not an *Extortioner*, not *Unjuſt*, no *Adulterer*, nor yet as *this* Publicane: but none of theſe expreſſions apart, nor all, if put together, do prove him to be perfect as to Negative holineſs; that is, they do not prove him, ſhould it be granted that he was as holy with this kind of of holineſs, as himſelf of himſelf had teſtified. For,

1. What though he was no *Extortioner*, he might yet be a covetous man, *Luke* 16. 14.

2. What though, as to dealing, he was not unjuſt to others, yet he wanted honeſty to do juſtice to his own Soul, *Luke* 16. 15.

3. What though he was free from the act of Adultery, he might yet be made guilty by an adulterous eye, againſt which the Phariſee did not watch, (*Matth.* 5. 28.) of which the Phariſee did not take cognizance.

4. What though he was not *like the Publicane*, yet he was like, yea, was a down-right Hypocrite; he wanted in thoſe things wherein he boaſted himſelf ſincerity; but without ſincerity no action can be good, or accounted of God as as righteous. The Phariſee therefore notwithſtanding his boaſts, was deficient in his Righteouſneſs, though he would fain have ſhrouded it under the right definition thereof.

Nor doth his poſitive Holineſs help him at all, foraſmuch as 'tis grounded moſtly, if not altogether in Ceremonial Holineſs: Nay I will recollect my ſelf, it was grounded partly in Ceremonial, and partly in Superſtitious holineſs, if there be ſuch a thing as Superſtitious holineſs in the world, this paying of Tithes was ceremonial, ſuch as came in and went out with the typical Prieſthood.

But

But what is that to Poſitive holineſs, when it was but a ſmall pitance by the by. Had the Phariſee argued plainly and honeſtly; I mean, had he ſo dealt with that Law by which now he ſought to be juſtified, he ſhould have brought forth Poſitive righteouſneſs in morals, and ſhould have ſaid and proved it too, that, as he was no wicked man with reference to the act of Wickedneſs, he was indeed a righteous man in acts of moral Vertues. He ſhould, I ſay, have proved himſelf a true lover of God, no Superſtitious one, but a ſincere worſhipper of him; for this is contained in the firſt Table (*Exod.* 20.) and is ſo in ſum expounded by the Lord Chriſt himſelf, (*Mar.* 12. 30.) He ſhould alſo in the next place have proved himſelf truly kind, compaſſionate, liberal, and full of love and charity to his Neighbour; for that is the ſum of the ſecond Table, as our Lord alſo doth expound it, ſaying, *Thou ſhalt love thy neighbour as thy ſelf*, Mark 12. 31.

True, he ſays he did them no *hurt*; But did he do them good? To do no hurt, is one thing; and to do good, is another; and 'tis poſſible for a man to do neither hurt nor good to his Neighbour. What then, Is he a righteous man becauſe he hath done him no hurt? No verily; unleſs, to his power, he hath alſo done him good.

It is therefore a very falacious and deceitful arguing of the Phariſee thus to ſpeak before God in his Prayer: *I am righteous, becauſe I have not hurt my Neighbour, and becauſe I have acted in ceremonial Duties.* Nor will that help him at all to ſay, he gave *TITHES* of all that he poſſeſſed. It had been more modeſt to ſay, that he had *PAYED* them; for they, being commanded,

TO THE READER.

Courteous Reader,

I *Have made bold, once again, to preſent thee with ſome of my Meditations; and they are now about the* Phariſee *and the* Publicane: *Two men in whoſe condition the whole world is comprehended, both as to their ſtate now, and condition at the Judgment.*

Wherefore in reading this little Book thou muſt needs read thy ſelf. I do not ſay thou muſt underſtand thy condition; for 'tis the gift of God muſt make thee do that. Howbeit, if God will bleſs it to thee, it may be a means to bring thee to ſee whoſe ſteps thou art treading, and ſo at whoſe end thou art like to arrive.

And let me beg this at thy hand now *thou art about to read; reſerve thy Judgment or Sentence as to me, until thou haſt paſſed through the Diſcourſe.*

Ju-

To the Reader.

Justification is treated of here, and the way for men to be saved.

I have also, O Publicane, *here, as my skill hath served me for thy encouragement, set before thee the Pharisee and the Publicane in their colours, and shewed thee, that though the Publicane seemed to be far behind, yet in running he got the prize from the lofty Pharisee. I say, art thou a Pharisee? here is a Pharisee for thee. Art thou a Publicane? here is a Publicane for thee.*

God give thee the Publicanes Heart, if thou art in the Publicanes Sins, that thou mayest partake with the Publicane of Mercy,

So wisheth thy Friend

John Bunyan.

ERRATA.

PAge 136 at line 2, there is *world* for *word.*
Page 146, for *invincible* read *invisible.*

manded, were a due debt; nor could they go before God for a free Gift, becauſe by the Commandment they were made a Payment; but proud men and Hypocrites, love ſo to word it both with God and man, as at leaſt to imply, that they are more forward to do, than Gods Commandment is to require them to do.

The ſecond part of his *poſitive holineſs* was *ſuperſtitious*; for God had appointed no ſuch ſet Faſts, neither more nor leſs, but juſt twice a week: *I faſt twice a week.* Aye, but who did command thee to do ſo? commanded to faſt when occaſion required if thou waſt, but that thou ſhouldeſt have any occaſion to do ſo as thou doeſt, other than by thy being put upon it by a Superſtitious and Erroneous Conſcience doth not, nor canſt thou make to appear. This part therefore of this poſitive Righteouſneſs, was poſitive Superſtition, an abuſe of Gods Law, and a gratification of thy own erroneous Conſcience. Hitherto therefore thou art defective in thy ſo ſeemingly brave and glorious righteouſneſs.

Yet this let me ſay in commendation of the Phariſee: In my conſcience he was better than many of our Engliſh Chriſtians; for many of them are ſo far off from being at all partakers of Poſitive righteouſneſs, that all their Miniſters, Bibles, good Books, good Sermons, nor yet Gods Judgements, can perſwade them to become ſo much as Negatively holy; that is, to leave off evil.

The ſecond thing that I take notice of in this Prayer of the Phariſee, is, his manner of Delivery, as he ſtood praying in the Temple. *God, I thank thee*, ſaid he, *that I am not as other men are.* He ſeemed to be at this time, in more than an

ordinary frame, while now he ſtood in the preſence of the Divine Majeſty: For a Prayer made up of praiſe, is a Prayer of the higheſt Order, and is moſt like the way of them that are now in a ſtate beyond Prayer. Praiſe is the work of Heaven; but we ſee here, that an Hypocrite may get into that vein, even while an Hypocrite, and while on earth below. Nor do I think that this Prayer of his was a premeditated ſtinted-form, but a Prayer Extempore, made on a ſudden according to what he felt, thought, or underſtood of himſelf.

Here therefore we may ſee, that even *Prayer*, as well as *other* acts of religious Worſhip, may be performed in great hypocriſie; although, I think, that to perform *Prayer* in hypocriſie, is one of the moſt daring ſins that are committed by the ſons of men. For by Prayer, above all Duties, is our moſt direct, and immediate perſonal approach into the preſence of God: and as there an uttering of things before him, ſpecially a giving of him thanks for things received, or a begging that ſuch and ſuch things might be beſtowed upon me. But now to do theſe things in hypocriſie, (and 'tis eaſie to do them ſo when we go up into the Temple to pray) muſt needs be intolerable wickedneſs, and it argueth infinite patience in God, that he ſhould let ſuch as do ſo, ariſe alive from their Knees, or that he ſhould ſuffer them to go away from the place where they ſtand without ſome token or remark of his wrath upon them.

I alſo obſerve, that this *Extempore* Prayer of the Phariſee, was performed by *himſelf*, or in the ſtrength of his own natural parts; for ſo the Text impli-

implieth. *The Phariſee*, ſaith the Text, *ſtood and prayed thus with himſelf*, with himſelf, or by himſelf, and may ſignifie either that he ſpoke ſoftly, or that he made this Prayer by reaſon of his natural parts. *I will pray with the ſpirit*, ſaid *Paul*, 1 *Cor.* 14. 15. *The Phariſee prayed with himſelf*, ſaid Chriſt. It is at this day wonderful common for men to pray *Extempore* alſo: To pray by a Book, by a premeditated ſet Form, is now out of faſhion. He is counted no body *now* that cannot at any time, at a minutes warning, make a Prayer of an half hour long. I am not againſt *Extempore* prayer, for I believe it to be the beſt kind of praying; but yet I am jealous that there are a great many ſuch Prayers made, eſpecially in Pulpits and in publick Meetings, without the breathing of the Holy Ghoſt in them: For if a *Phariſee* of old could do ſo, why may not a Phariſee do the ſame, now Wit, and Reaſon, and Notion is now ſcreued up to a very great height; nor do men want Words, or Fancies, or Pride, to make them do this thing. Great is the formality of Religion this day, and little the power thereof. Now where there is a great Form and little Power, (and ſuch there was alſo among the Jews in the time of our Saviour Jeſus Chriſt) there men are moſt ſtrangely under the temptation to be Hypocrites; for nothing doth ſo properly and directly oppoſe Hypocriſie, as the power and glory of the things we profeſs. And ſo on the contrary, nothing is a greater temptation to Hypocriſie, than a Form of knowledge of things without the ſavour thereof. Nor can much of the power and ſavour of the things of the Goſpel be ſeen at this day upon Profeſſors, (I ſpeak not now of all) if their

Notions and *Converſations* be compared together. How proud, how covetous, how like the world in Garb and Guiſe, in Words and Actions, are moſt of the great Profeſſors of this our day! but when they come to Divine Worſhip, ſpecially to Pray, by their words and carriages there, one would almoſt judge them to be Angels in heaven. But ſuch things muſt be done in Hypocriſie, as alſo the Phariſees was.

The Phariſee ſtood and prayed [*thus with himſelf.*]

Again, in that it is ſaid, *he prayed with himſelf*; it may ſignifie, that he went in his Prayer no further than his Senſe, and Reaſon, Feeling, and carnal Apprehenſions went. True, Chriſtian Prayer, oft-times, leaves Senſe and Reaſon, Feeling, and carnal Apprehenſions behind it, and it goeth forth with Faith, Hope, and deſires to know what at preſent we are ignorant of, and that unto which our Sence, Feeling, Reaſon, *&c.* are ſtrangers. The Apoſtle indeed doth ſay, *I will pray with the Underſtanding* (1 Cor. 14. 15.) but then it muſt be taken for an Underſtanding ſpiritually enlightened. I ſay, it muſt be ſo underſtood; becauſe the natural Underſtanding, properly as ſuch, receiveth not the things of the Spirit of God when offered, and therefore cannot pray for them; for they to ſuch, are fooliſh things, (1 *Cor.* 2. 24.)

Now a ſpiritually enlightened Underſtanding, may be officious in Prayer theſe ways.

1. As it has received conviction of the truth of the being of the things that are of the Spirit of God: For to receive conviction of the truth and being of ſuch things, comes from the Spirit of God,

God, not from the Law, Senſe, or Reaſon (1 *Cor.* 2. 10, 11, 12.) Now the Underſtanding, having, by the Holy Ghoſt, received conviction of the truth of the being of ſuch things, draweth out the Heart to cry in Prayer to God for them. Therefore he ſaith, *he would pray with the underſtanding.*

2. A Spiritually-enlightened Underſtanding, hath alſo received by the Holy Ghoſt, conviction of the *excellency* and *glory* of the things that are of the Spirit of God, and ſo enflameth the Heart with more fervent deſires in this duty of Prayer; for there is a ſupernatural Excellency in the things that are of the Spirit; (*For if the miniſtration of death* (to which the Phariſee adhered) *written and engraven in ſtones, was glorious, ſo that the children of* Iſrael *could not ſtedfaſtly behold the face of* Moſes, *for the glory of his countenance, which glory was to be done away, How ſhall not the miniſtration of the ſpirit be rather glorious. For if the miniſtration of condemnation be glory, much more doth the miniſtration of righteouſneſs exceed in glory: For even that which was made glorious, hath no glory in this reſpect, by reaſon of the glory that excelleth,* 2 Cor. 3. 7, 8, 9, 10.) and the Spirit of God ſheweth, at beſt, ſome things of that excellent glory of them to the Underſtanding that it enlighteneth, (*Eph.* 1. 17, 18, 19.)

3. The ſpiritually-enlightened Underſtanding hath alſo thereby received knowledge, that theſe excellent ſupernatural things of the Spirit, are given by Covenant in Chriſt to thoſe that love God, that are beloved of him. *Now we have*

received, ſays *Paul*, *not the ſpirit of the world*, (that the Phariſee had) *but the ſpirit which is of God, that we may know the things that are freely given to us of God*, (1 Cor. 2. 12.) And this knowledge that the things of the Spirit of God are freely given to us of God, puts yet a greater edge, more vigour, and yet further confidence into the Heart to ask for what is mine by gift, by a free gift of God in his Son. But all theſe things the poor Phariſee was an utter ſtranger to: he knew not the Spirit, nor the things of the Spirit, and therefore muſt neglect Faith, Judgement, and the love of God, (*Matth.* 23. 23 *Luke* 11. 42.) and follow himſelf, and himſelf onely as to his Senſe, Feeling, Reaſon, and carnal Imagination in prayer.

He ſtood and prayed thus [with himſelf.] He prayed *thus*, talking *TO* himſelf; for ſo alſo it may (I think) be underſtood. 'Tis ſaid of the unjuſt Judge, he ſaid *within himſelf, Though I fear not God, nor regard man*, &c. *Luke* 18. 4. That is, he ſaid it to himſelf. So the Phariſee is ſaid to pray *with himſelf*: God and the Phariſee were not together, there was onely the *Phariſee* and *himſelf*: *Paul* knew not what to pray for without the Holy Ghoſt joyned himſelf with him, ſpake with him, and helped him with groans unutterable. But the Phariſee had no need of that, 'twas enough that *HE* and *himſelf* were together at this work; for he thought without doubting that *HE* and *himſelf* together could do. How many times have I heard ancient *men*, and ancient women, *at it*, with themſelves, when all alone in ſome private Room, or in ſome ſolitary path; and in their chat, they have been ſometimes reaſoning, ſometimes

times chiding, ſometimes pleading, ſometimes praying, and ſometimes ſinging; but yet all has been done by themſelves when all alone. But yet ſo done, as one that has not ſeen them, muſt needs have concluded, that they were talking, ſinging, praying with company, when all that they ſaid they did it with themſelves, and had neither auditor nor regarder.

So the Phariſee was at it with himſelf, *HE* and *himſelf* performed, at this time, the duty of Prayer. Now I obſerve, that uſually when men do ſpeak to, or with themſelves, they greatly ſtrive to pleaſe themſelves: Therefore it is ſaid, there is a man, *That flattereth himſelf in his own eyes, until his iniquity be found to be hateful,* (Pſal. 36. 2.) He flattereth himſelf in his own way, according as his Senſe and carnal Reaſon dictates to him; and he might do it as well in Prayer, as in any other way. Some men will ſo hear Sermons, and apply them that they may pleaſe themſelves: And ſome men will pray, but will refuſe ſuch words and thoughts in Prayer as will not pleaſe themſelves.

Oh how many men ſpeak all that they ſpeak in Prayer, rather to themſelves, or to their Auditory, than to God that dwelleth in Heaven! and this I take to be the manner, I mean ſomething of the manner, of the Phariſees praying. Indeed, he made mention of God, as alſo others do; but he prayed with himſelf to himſelf, in his own Spirit, and to his own pleaſing, as the matter of his Prayer doth manifeſt. For was it not pleaſant to this Hypocrite, think you, to ſpeak thus well of himſelf at this time? doubtleſs it was. Alſo Children and Fools are of the ſame temper with

Hypocrites, as to this; they alſo love without ground, as the Phariſee, to flatter themſelves in their own eyes: But not he that commendeth himſelf is approved.

God, I thank thee, I am not as other men are, extortioners, unjuſt, adulterers, or even as this publicane, &c.

Thus he begins his Prayer; and it is, as was hinted before, a Prayer of the higheſt ſtrain. For to make a Prayer all of Thankſgiving, and to urge in that Prayer, the cauſe of that Thankſgiving, is the higheſt manner of praying, and ſeems to be done in the ſtrongeſt Faith, *&c.* in the greateſt ſenſe of things. And ſuch was the Phariſees Prayer, onely he wanted ſubſtantial ground for his Thankſgiving; to wit, he wanted proof of that he ſaid, he was not as other men were; except he had meant, as he did not, that he was even of the worſt ſort of men: For even the beſt of men, by nature, and the worſt, are all alike. *What are we better than they?* ſaid *Paul*, *no, in no wiſe*, (Rom. 3. 9.) So then, he failed in the ground of his thankfulneſs, and therefore his thankfulneſs was grounded on an untruth, and ſo became feigned, and ſelf-flattering, and could not be acceptable with the God of Heaven.

Beſides, in this high Prayer of the Phariſee, he *fathered* that upon God which he could by no means own; to wit, that he being ſo good as he thought himſelf to be, was through diſtinguiſhing love and favour of God. *God, I thank thee, I am not as other men are.* I thank thee, that thou haſt made me better than others. I thank thee, that my condition is ſo good, and that I am ſo far advanced above my neighbour.

There

There are ſeveral things flow from this Prayer of the Phariſee that are worth our obſervation. As,

Firſt, That the Phariſees and Hipocrites, do not love to count themſelves ſinners when they ſtand before God. They chuſe rather to commend themſelves before him for vertuous and holy perſons, ſometimes *ſaying*, and oftener *thinking*, that they are more righteous than others. Yea, it ſeems by the word, to be natural, hereditary, and *ſo* common for Hypocrites to truſt to themſelves that they are righteous, and then to condemn others; this is the Foundation upon which this very Parable is built: *He ſpake this parable*, ſaith Luke, *unto certain that truſted in themſelves as being righteous*, or that they were ſo, *and deſpiſed others*, (verſ. 9.)

I ſay, Hypocrites love not to think of their ſins when they ſtand in the preſence of God; but rather to muſter up, and to preſent him with their ſeveral good deeds, and to venture a ſtanding or falling by them.

Secondly, This carriage of the Phariſee before God, informs us, that moral Vertues, and the ground of them, which is the Law, if truſted to, blinds the mind of man that he cannot for them perceive the way to happineſs. *While* Moſes *is read* (and his Law, and the righteouſneſs thereof truſted to) the Vail is upon their heart. *And even unto this day*, ſaid *Paul*, *the ſame vail remaineth untaken away in the reading of the old teſtament, which vail is done away in Chriſt. But even unto this day, when* Moſes *is read*, *the vail is over their heart*, (2 Cor. 3. 14, 15.) And this is the

reaſon that ſo many moral men, that are adorned with civil and moral Righteouſneſs, are yet ſo ignorant of themſelves and the way of Life by Chriſt.

The Law of Works, and the Righteouſneſs of the Fleſh, which is the Righteouſneſs of the Law, blinds their Minds, ſhuts up their Eyes, and cauſeth them to miſs of the Righteouſs that they are ſo hotly in the purſute of. Their minds were blinded, ſaith the Text; Whoſe minds? Why thoſe that adhered to, that ſtood by, and that ſought Righteouſneſs of the Law. Now,

The Phariſee was ſuch an one, he reſted in the Law, he made his boaſts of God, and truſted to himſelf that he was righteous; and all this proceeded of that blindneſs and ignorance that the Law had poſſeſſed his mind withal; for it is not granted to the Law to be the miniſtration of Life and Light, but to be the miniſtration of Death, when it ſpeaks; and of Darkneſs, when truſted unto, that the Son of God might have the preheminence in all things: Therefore 'tis ſaid, *when it, the heart ſhall turn to him, the vail ſhall be taken away*, 2 Cor. 3. 16.

Thirdly, We may ſee by this Prayer, the ſtrength of vain confidence; it will embolden a man to ſtand in a lye before God; it will embolden a man to truſt to himſelf, and to what he hath done, yea, to plead his own goodneſs inſtead of Gods Mercy before him. For the Phariſee was not onely a man that juſtified himſelf before men, but one that juſtified himſelf before God: And what was the cauſe of his ſo juſtifying of himſelf before God, but that vain confidence that he had

had in himself and his works, which were both a cheat and a lye to himself. But, I say, the boldness of the man was wonderful, for he stood to the lye that was in his right hand, and pleaded the goodness of it before him. But besides these things there are four things more that are couched in this Prayer of the Pharisee.

First, By this Prayer the Pharisee doth appropriate to himself *Conversion*, he challengeth it to himself and to his fellows. *I am not*, saith he, *as other men*; that is, in unconversion, in a state of sin, wrath, and death: And this must be his meaning; for the religion of the Pharisee was not grounded upon any particular natural priviledge: I mean not *singly*, not *onely* upon that, but upon a falling in with those Principles, Notions, Opinions, Decrees, Traditions, and Doctrines, that they taught distinct from the true and holy Doctrines of the Prophets. And they made to themselves Disciples by such Doctrine, men that they could captivate by those Principles, Laws, Doctrines, and Traditions: And therefore such are said to be of the Sect of the *Pharisees*; that is, the Scholars, and Disciples of them, converted to them and to their Doctrine. Oh! it is easie for Souls to appropriate Conversion to themselves, that know not what Conversion is. It is easie, I say, for men to lay Conversion to God, on a legal, or ceremonial, or delusive bottom, on such a bottom that will sink under the burden that is laid upon it; on such a bottom that will not stand when it is brought under the touch-stone of God, nor against the Rain, Wind, and Flouds that are ordained to put it to the trial, whether it is true

or

or falſe. The Phariſee here ſtands upon a ſuppoſed converſion to God; *I am not as other men*; but both he, and his converſion are rejected by the ſequel of the Parable: *That which is highly eſteemed among men* (Luke 16. 15.) *is abomination in the ſight of God.* That is, that Converſion that men as men flatter themſelves that they have is ſuch. But the Phariſee will be a converted man, he will have more to ſhew for Heaven than his Neighbour, *I am not as other men are*; to wit, in a ſtate of ſin and Condemnation, but in a ſtate of Converſion and Salvation. But ſee how grievouſly this Sect, this Religion, beguiled men. It made them two-fold worſe the children of Hell than they were before: And then there Teachers were (*Matth.* 23. 15.) that is, their Doctrine begat ſuch blindneſs, ſuch vain confidence, and groundleſs boldneſs in their Diſciples, as to involve them in that conceit of Converſion that was falſe, and to if truſted to, damnable.

Secondly, By theſe words *we find the Phariſee, not onely appropriating converſion to himſelf, but rejoycing in that converſion: God, I thank thee*, ſaith he, *that I am not as other men*; which ſaying of his, gives us to ſee that he gloried in his Converſion; he made no doubt at all of his State, but lived in the joy of the ſafety that he ſuppoſed his Soul by his converſion to be in. Oh thanks to God, ſays he, I am not in the ſtate of Sin, Death, and Damnation, as the unjuſt, and this *Publicane* is. But a ſtrong deluſion! to truſt to the Spiders Web, and to think, that a few of the moſt fine of the works of the fleſh, would be ſufficient to bear up the Soul in, at, and under the Judgement

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of God. *There is a generation that are pure in their own eyes, and yet are not washed from their filthiness.* This Text can be so fitly applied to none, as to the *Pharisee*, and to those that tread in the Pharisees steps, and that are swallowed up with his conceits, and with the glory of his own righteousness.

So again, *There is a way* (a way to Heaven) *which seemeth right to a man, but the end thereof are the ways of death,* (Prov. 30. 12. ch. 14. 12.) This also is fulfilled in these kind of men; at the end of their way is Death and Hell, notwithstanding their confidence in the goodness of their state.

Again, *There is that maketh himself rich, yet hath nothing*, (Prov. 13. 7.) What can be more plain from all these Texts, than that some men that are *out* of the way think themselves *in* it; and that some men think themselves clean that are yet *in* their filthiness; and that think themselves rich for the next world, and yet are poor, and miserable, and wretched, and blind, and naked. Thus the poor, blind, naked, hypocritical Pharisee thought of himself, when God threatned to abase him: Yea, he thought himself thus and joyed therein, when indeed he was going down to the chambers of death.

Thirdly, By these words *the Pharisee seems to put the goodness of his condition upon the goodness of God.* I am not as other men are, and I thank God for it. *God*, saith he, *I thank thee, that I am not as other men are.* He thanked God, when God had done nothing for him. He thanked God when the way that he was in, was not of Gods prescri-

preſcribing, but of his own inventing. So the Perſecutor thanks God that he was put into that way of roguery that the Devil had put him into, when he fell to rending and tearing of the Church of God; *Their poſſeſſors ſlay them*, ſaith the Prophet, *and holds themſelves not guilty: and they that ſell them ſay, bleſſed be the Lord, for I am rich*, (Zach. 11. 5.) I remember that *Luther* uſed to ſay, *In the Name of God begins all miſchief.* All muſt be fathered upon God; the Phariſees Converſion muſt be fathered upon God; the right, or rather the villainy of the outrageous Perſecution againſt Gods people, muſt be fathered upon God. God I thank thee, and Bleſſed be God, muſt be the burthen of the Hereticks Song. So again, the Free-willer, he will aſcribe all to God; the Quaker, the Ranter, the Socinian, *&c.* will aſcribe all to God. *God, I thank thee*, is in every mans mouth, and muſt be intailed to every Errour, Deluſion, and damnable Doctrine that is in the world: But the Name of God, and their Doctrine, Worſhip, and Way, hangeth together, much as doth it and the Phariſees Doctrine; that is to ſay, nothing at all; for God hath not propoſed their Principles, nor doth he own them, nor hath he commanded them, nor doth he convey by them the leaſt Grace or Mercy to them; but rather rejecteth them, and holdeth them for his enemies, and for the deſtroyers of the world.

Fourthly, We come in the next place to the ground of all this; and that is, *To what the Phariſee had attained.* To wit, that he was no Extortioner, no unjuſt man, no Adulterer, nor even as this Publicane, and for that he faſted twice a week,

week, and payed Tythes of all that he poſſeſſed. So that you ſee he pretendeth to a double foundation for his ſalvation, a Moral and a Ceremonial one; but both very lean, weak, and feeble: For the firſt of his Foundations, what is it more, if all be true that he ſaith, but a being removed a few inches from the vileſt men in their vileſt actions, a very ſlender matter to build my confidence for Heaven upon.

And for the ſecond part of his ground for Life, what is it but a couple of Ceremonies, if ſo good. The firſt is queſtioned as a thing not founded in Gods Law; and the ſecond is ſuch, as is of the remoteſt ſort of Ceremonies, that teach and preach the Lord Jeſus. But ſuppoſe them to be the beſt, and his conformity to them the thoroweſt, they never were ordained to get to Heaven by, and ſo are become but a ſandy Foundation. But any thing will ſerve ſome men for a Foundation, and Support for their Souls, and to build their hopes of Heaven upon. I am not a Drunkard ſays one, nor a Liar, nor a Swearer, nor a Thief, and therefore, I thank God, I have hopes of Heaven and Glory. I am not an Extortioner, nor an Adulterer, not unjuſt, nor yet as *THIS* Publicane, and therefore do hope I ſhall go to Heaven. Alas poor men! will your being furniſhed with theſe things ſave you from the thundring Claps and vehement Batteries that the wrath of God will make upon ſin and ſinners in the day that ſhall burn like an Oven? No, no, nothing at that day can ſhroud a man from the hot rebukes of that Vengeance, but the very righteouſneſs of God, which is not the righteouſneſs of the Law, however *Chriſtened*, Named, or Garniſhed with all thoſe

Gew-gaws

Gew-gaws that mens heads and fancies can invent, for that is but the righteouſneſs of man.

But O thou blind Phariſee, ſince thou art ſo confident that thy ſtate is good, and thy Righteouſneſs is that that will ſtand when it ſhall be tried with fire, (1 *Cor.* 3. 13.) let me now reaſon with thee of Righteouſneſs: My terrour ſhall not make thee afraid; I am not God, but a man as thou art, we both are formed out of the clay.

Firſt, Prithee when didſt thou begin to be righteous, was it before or after thou hadſt been a ſinner? Not afore, I dare ſay; but if after, then the ſins that thou polluteſt thy ſelf withal before, have made thee uncapable of acting legal righteouſneſs: For ſin, where it is, pollutes, defiles, and makes vile the whole man; therefore thou canſt not, by after-acts of obedience, make thy ſelf juſt in the ſight of that God thou pretendeſt now to ſtand praying unto. Indeed thou mayeſt cover thy *dirt*, and paint thy *Sepulcher*; for that, acts of after-obedience will do, though ſin has gone before. But *Phariſee*, God can ſee through the white of this Wall, even to the dirt that is within: God alſo can ſee through the Paint and Garniſh of thy beautious *Sepulcher*, to the dead mens bones that are within; nor can *any* of thy moſt holy Duties, nor *all*, when put together, blind the eye of the all-ſeeing Majeſty from beholding all the uncleanneſs of thy Soul. (*Matth.* 23. 27.) Stand not therefore ſo ſtoutly to it now thou art before God; Sin is with thee, and Judgement and Juſtice is before *him*. It becomes thee therefore, rather to deſpiſe and abhor this life

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of thy hand, and to count all thy doings but droſs and dung, and to be content to be juſtified with another mans righteouſneſs inſtead of thine own. This is the way to be ſecured. I ſay, blind Phariſee, this is the way to be ſecured from the wrath which is to come.

There is nothing more certain than this, that as to Juſtification from the curſe of the Law, God has rejected mans Righteouſneſs, for the weakneſs and unprofitableneſs thereof; and hath accepted, in the room of that, the glorious Righteouſneſs of his Son; becauſe indeed, that, and that onely, is univerſal, perfect, and equal with his Juſtice and Holineſs. This is in a manner the Contents of the whole Bible, and therefore muſt needs be moſt certainly true. Now then, Mr. Phariſee, methinks, what if thou did'ſt this, and that while thou art at thy Prayers; to wit, caſt in thy mind what doth God love moſt, and the reſolve would be at hand. The *BEST* righteouſneſs, ſurely the *BEST* righteouſneſs; for that thy Reaſon will tell thee: This done, even while thou art at thy Devotion, ask thy ſelf again, But *WHO* has the *beſt* righteouſneſs? and that reſolve will be at hand alſo; to wit, *He that in perſon is equal with God*; and that is his Son Jeſus Chriſt. *He that is ſeparate from ſinners, and made higher than the Heavens*; and that is his Son Jeſus Chriſt, *He that did no ſin, nor had any guile found in his mouth*; and there never was any ſuch *HE* in the world, but the Son of God Jeſus Chriſt.

Now *Phariſee*, when thou haſt done this, then as thou art in thy Devotion, ask again, *But what is this beſt Righteouſneſs, the righteouſneſs of Chriſt, to do?* and the Anſwer will be ready. It is to

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be made by an act of the Soveraign grace of God, over to the ſinner that ſhall dare to truſt thereto for Juſtification from the curſe of the Law. *He is made unto us of God righteouſneſs. He hath made him to be ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him: For Chriſt is the end of the Law for righteouſneſs to every one that believeth,* (1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 10. 4.)

This done, and concluded on, then turn again *Phariſee*, and ſay thus with thy ſelf: Is it moſt ſafe for me to truſt in this Righteouſneſs of God? This righteouſneſs of God-man, this righteouſneſs of Chriſt! Certainly it is. Since, by the Text, it is counted the beſt, and that which beſt pleaſeth God; ſince it is that which God hath appointed, that ſinners ſhall be juſtified withal. *For in the Lord have we righteouſneſs that believe*: And, *In the Lord we are juſtified and do glory,* (Iſai. 45. 24, 25.)

Nay, *Phariſee*, ſuppoſe thine own righteouſneſs ſhould be as long, as broad, as high, as deep, as perfect, as good, even every way as good, as the righteouſneſs of Chriſt. Yet ſince God has choſe by Chriſt, to reconcile us to himſelf, canſt thou attempt to ſeek by thine own righteouſneſs to reconcile thy ſelf to God, and not be guilty of attempting (at leaſt) to confront this righteouſneſs of Chriſt before God: Yea, to dare with it; yea, to challenge by it, acceptance of thy perſon contrary to Gods deſign.

Suppoſe, that when the King has choſen one to be Judge in the Land, and has determined that he ſhall be Judge in all Caſes, and that by his Verdict every mans Judgement ſhall ſtand. I ſay, ſup-

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pose after this another should arise, and of his own head, resolve to do his own business himself. Now though he should be every whit as able as the Judge of the Kings appointing to do it; yea, and suppose he should do it as justly and righteously too, yet his making of himself a Judge would be an affront to the King, and act of Rebellion, and so a transgression worthy of punishment.

Why *Pharisee*, God hath appointed that by the righteousness of his Son, and by that righteousness onely, men shall be justified, in his sight from the curse of the Law. Wherefore take heed, and at thy peril, whatever thy righteousness is, confront not the righteousness of Christ therewith. I say, bring it not in, let it not plead for thee at the Bar of God, nor do thou plead for that in his Court of Justice; for thou canst not do that and be innocent. If he trusts to his righteousness, he hath sinned, says *Ezekel.* Mark the Text, *When I shall say to the righteous, he shall surely live; if he trust to his own righteousness, and commits iniquity, all his righteousness shall not be remembred: but for the iniquity that he hath committed he shall die for it,* (Ezek. 33. 13.)

Observe a few things from this Text, and they are these that follow.

First, Here is a Righteous man; a man with whom (we do not hear) that the God of Heaven finds fault.

Secondly, Here is a Promise made to this man, *that he shall surely live*; but on *THIS* condition, that he trusts not to his own righteousness. Whence 'tis manifest, that the promise of Life to this righte-

righteous man, is not for the ſake of his righteouſneſs, but for the ſake of ſomething elſe, to wit, the righteouſneſs of Chriſt.

1. Not for the ſake of his own righteouſneſs. This is evident, becauſe we are *admitted*, yea, *commanded*, to truſt in the righteouſneſs that ſaveth us. The righteouſneſs of God is unto all, and upon all them that believe; that is, truſt *IN* it, and truſt *TO* it for Juſtification. Now therefore, if thy righteouſneſs, when moſt perfect, could ſave thee, thou mighteſt, yea oughteſt, moſt boldly to truſt therein. But ſince thou art forbidden to truſt to it, 'tis evident it cannot ſave, nor is it for the ſake of that that the righteous man is ſaved, (*Rom.* 3. 21, 22.)

2. But for the ſake of ſomething elſe; to wit, for the ſake of the righteouſneſs of Chriſt, whom God hath ſet forth to be a propitiation through Faith in his Bloud, to declare his righteouſneſs for the remiſſion of ſins that are paſt through the forbearance of God. To declare (I ſay) at this time his righteouſneſs, that he might be juſt, and the juſtifier of him that believeth in Jeſus (*Rom.* 3. 24, 25.) See *Philip.* 3. 6, 7, 8.

If he truſt to his own righteouſneſs, and commit iniquity, all his righteouſneſs ſhall not be remembred: but for his iniquity that he hath committed (in truſting to his own righteouſneſs) *he ſhall die for it.*

Note hence further.

1. That there is more vertue in one ſin to deſtroy, than in all thy righteouſneſs to ſave thee alive. If he truſt, if he truſt never ſo little, if he

do

do at all truſt to his own righteouſneſs, all his righteouſneſs ſhall be forgotten; and *by*, and *for*, and *in*, the ſin that he hath committed in truſting to it, he ſhall die.

2. Take notice alſo, that there are more damnable ſins than thoſe that are againſt the moral Law. By which of the ten Commandments is truſting to our own righteouſneſs forbidden? yet it is a ſin. It is a ſin therefore forbidden by the Goſpel, and is included, lurketh cloſe in, yea, is *the*, or a root of unbelief it ſelf; *He that believes not ſhall be damned.* But he that truſteth in his own righteouſneſs doth not believe, neither in the truth or ſufficiency of the righteouſneſs of Chriſt to ſave him, therefore he ſhall be damned.

But how is it manifeſt that he that truſteth to his own righteouſneſs, doth it through a doubt, or unbelief of the truth or ſufficiency of the righteouſneſs of Chriſt?

I anſwer, Becauſe, even becauſe he truſteth to his own. A man will never willingly chuſe to truſt to the worſt of helps, when he believes there is a better as near, and to be had as ſoon, and that too, upon as eaſie, if not more eaſie terms. If he that truſteth to his own righteouſneſs for Life, did believe, that there is indeed ſuch a thing as the righteouſneſs of Chriſt to juſtifie; and that this righteouſneſs of Chriſt has in it *ALL* ſufficiency to do that bleſſed work, be ſure he would chuſe *THAT*, thereon to lay, lean, and venture his Soul, that he ſaw was the beſt, and moſt ſufficient to *ſave*; ſpecially when he ſaw alſo, (and ſee that, he muſt, when he ſees the righteouſneſs of Chriſt) to wit, that that is to be obtained as ſoon, becauſe

as

as near, and to be had on as eaſie terms; nay, upon eaſier than may mans own righteouſneſs. I ſay, he would ſooner chuſe it, becauſe of the weight of Salvation, of the worth of Salvation, and of the fearful ſorrow that to eternity will overtake him, that in this thing ſhall miſcarry. It is for Heaven, it is to eſcape Hell, Wrath, and Damnation, ſaith the Soul; and therefore I will, I muſt, I dare not but chuſe *that*, and that *onely*, that I believe to be the beſt and moſt ſufficient help in ſo great a concern, as Soul-concern is. So then he that truſteth to his own righteouſneſs, does it of unbelief of the ſufficiency of the righteouſneſs of Chriſt to ſave him.

Wherefore this ſin of truſting to his own righteouſneſs is a moſt high and damning tranſgreſſion; becauſe it contemneth the righteouſneſs of Chriſt, which is the onely righteouſneſs that is ſufficient to ſave from the curſe of the Law. It alſo diſalloweth the deſign of Heaven, and the excellency of the Miſtery, of the Wiſdom of God, in deſigning this way of Salvation for man. What ſhall I ſay, It alſo ſeeketh to rob God of the honour of the Salvation of man. It ſeeketh to take the Crown from the head of Chriſt, and to ſet it upon the *Hypocrites* head; therefore, no marvel that this one ſin be of that weight, vertue and power, as to ſink that man and his righteouſneſs into Hell, that leaneth thereon, or that truſteth unto it.

But *Phariſee*, I need not talk thus unto thee, for thou art not the man that hath that righteouſneſs that God findeth not fault withal; nor is it to be found, but with him that is ordained to be the Saviour of Mankind; nor is there any ſuch one

beſides Jeſus who is called Chriſt. Thy righteouſneſs is a poor pittance, a ſcrap; nay, not ſo good as a ſcrap of righteouſneſs. Thine own confeſſion makes thee partial in the Law; for *here*, in the midſt of thy boaſts, thou haſt not, becauſe thou canſt not, ſay thou haſt fulfilled all righteouſneſs. What madneſs then has brought thee into the Temple, there in audacious manner to ſtand and vaunt before God; ſaying, *God, I thank thee, I am not as other men are*, &c.

Do'ſt thou not know, that he that breaks one, breaks all the Commandments of God; and conſequently, that he that keeps not all, keeps none at all of the Commandments of God. Say I this of my ſelf? Saith not the Scripture the ſame? *For whoſoever ſhall keep the whole Law, and yet offend in one point, is guilty of all*, (James 2. 10.) Be confounded then, be confounded.

Do'ſt thou know the God with whom *now* thou haſt to do? He is a God that cannot, no, that cannot (as he is juſt) accept of an *half* righteouſneſs for an *whole*; not of a *lame* righteouſneſs for a *ſound*; nor of a *ſick* righteouſneſs for a *well* and *healthy* one, (*Mal.* 1. 7, 8.) And if ſo, how ſhould he then accept of that which is no righteouſneſs? I ſay, how ſhould he accept of that which is none at all, ſave an hypocritical and feigned one? (for thine is onely ſuch.) And if Chriſt ſaid, when you have done all, *ſay, We are unprofitable*, how cameſt thou to ſay before thou hadſt done *one* thing *well*, I am better, more righteous than other men?

Didſt thou believe, when thou ſaidſt it, *That God knew thy Heart?* Hadſt thou ſaid this to the Publicane, it had been a high and rampant expreſ-

expreſſion; but to ſay this before God, to the face of God, when he knew that thou waſt vile, and a ſinner from the Womb, and from the Conception, ſpoils all. It was ſpoken to put check to thy arrogancy, when Chriſt ſaid, *Ye are they which juſtifie your ſelves before men, but God knows your hearts*, (Luke 16. 15.)

Haſt thou taken notice of this, that God judgeth the Fruit by the Heart from whence it comes; *A good man, out of the good treaſure of his heart, bringeth forth that which is good*, (Luke 6. 45.) *and an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil.* Nor can it be otherwiſe concluded, but that thou art an evil man, and ſo that all thy ſuppoſed good is nought but badneſs. For that thou haſt made it to ſtand in the room of Jeſus, and haſt dared to commend thy ſelf to the living God thereby: For thou haſt truſted in thy ſhadow of righteouſneſs and committed iniquity. Thy ſin hath melted away thy righteouſneſs, and turned it to nothing but droſs; or, if you will, *to the early dew*, like to which it goeth away, and ſo can by no means do thee good when thou ſhalt ſtand in need of Salvation and Eternal life of God.

But further, thou ſayeſt thou art righteous, but they are but vain words. Knoweſt thou not that thy Zeal, which is the life of thy Righteouſneſs, is prepoſterous in many things. What elſe means thy madneſs, and the rage thereof, againſt men as good as thy ſelf. True, thy being ignorant that they are good, may ſave thee from the commiſſion of the ſin that is unpardonable; but it will never keep thee from ſpot in Gods ſight, but will make both thee and thy righteouſneſs *Culpable*.

Paul,

Paul, who was once as brave a *Phariſee* as thou canſt be, calleth much of that Zeal which he in that eſtate was poſſeſſed with, and lived in the exerciſe of *madneſs*; yea, *exceeding* madneſs, (*Acts* 26. 9, 10, 11. *Philip.* 3. 5, 6.) and of the ſame ſort is much of thine, and it muſt be ſo; for a Lawyer, a man for the Law, and that reſteth in it, muſt be a Perſecutor, yea, a Perſecutor of righteous men, and that of zeal to God; becauſe by the Law is begat, through the weakneſs that it meeteth with in thee, ſowerneſs, bitterneſs of Spirit, and anger againſt him that rightfully condemneth thee of folly for chuſing to truſt to thine own righteouſneſs, when a better is provided of God to ſave us, (*Gal.* 4. 28, 29, 30, 31.) Thy righteouſneſs therefore is deficient, yea, thy zeal for the Law, and the men of the Law, has joyned madneſs with thy moral vertues, and made thy righteouſneſs unrighteouſneſs; How then canſt thou be upright before the Lord?

Further, Has not the pride of thy Spirit in this hot-headed zeal for thy Phariſaical Notions, run thee upon thinking that thou art able to do more than God hath enjoyned thee, and ſo able to make thy ſelf more righteous than God requireth thou ſhouldeſt be. What elſe is the cauſe of thy adding of Laws to Gods Laws, Precepts to Gods Precepts, and Traditions to Gods Appointments? (*Mark* 7.) Nay, haſt thou not by thy thus doing, condemned the Law of want of perfection, and ſo the God that gave it, of want of wiſdom and faithfulneſs to himſelf and thee?

Nay, I ſay again, hath not thy thus doing, charged God with being ignorant of knowing what Rules there needed to be impoſed on his Crea-

tures to make their obedience compleat? and doth not this apiſh madneſs of thine intimate moreover, that if thou hadſt not ſtept in with the bundle of thy Traditions, Righteouſneſs had been imperfect, not through mans weakneſs, but through impediment in God, or in his miniſtring Rules of righteouſneſs unto us.

Now when thou haſt thought on theſe things fairly, anſwer thy ſelf in theſe few Queſtions: Is not this Arrogancy; Is not this Blaſphemy; Is not this to condemn God that thou mighteſt be righteous, and do'ſt thou think this is indeed the way to be righteous?

But again, what means thy preferring of thine own Rules, Laws, Statutes, Ordinances and Appointments, *before* the Rules, Laws, Statutes, and Appointments of God? Thinkeſt thou this to be right? Whether will thy Zeal, thy Pride, and thy Folly carry thee? Is there more reaſon, more equity, more holineſs, in thy Traditions, than in the *holy*, and *juſt*, and *good* Commandment of God? (*Rom.* 7. 12.) Why then, I ſay, do'ſt thou reject the Commandment of God, to keep thine own Tradition? Yea, Why do'ſt thou Rage, and Rail, and Cry out when men keep not thy Law, or the rule of thine Order, and Tradition of thine Elders? and yet ſhut thine eyes, or wink with them, when thou thy ſelf ſhalt live in the breach of the Law of God? Yea, why wilt thou condem men when they keep not thy Law, but ſtuddy for an excuſe, yea, plead for them that live in the breach of Gods? (*Mark* 7. 10, 11, 12, 13.) Will this go for righteouſneſs in the day of God Almighty? Nay rather, will not this, like a Mill-ſtone about thy Neck, drown thee in the deeps

deeps of Hell? Oh the blindneſs, the madneſs, the pride, and ſpite, that dwells in the hearts of theſe pretended righteous men.

Again, What kind of righteouſneſs of thine is this, that ſtandeth in a miſplacing, and ſo conſequently in a miſ-eſteeming of Gods Commands? Some thou ſetteſt too *high*, and ſome too *low*; as in the Text, thou haſt ſet a Ceremony above Faith, above Love, and above Hope in the Mercy of God: When, as 'tis evident, the things laſt mentioned are the things of the firſt rate, the weightier matters, (*Matth.* 23. 23.)

Again, thou haſt preferred the *Gold* above the *Temple* that ſanctifieth the gold, and the *Gift* upon the Altar, above the *Altar* that ſanctifies the gift, (*Matth.* 23. 17.)

I ſay again, What kind of righteouſneſs ſhall this be called? what back will ſuch a Suit of Apparel fit, that is ſet together juſt croſs and thwart to what it ſhould be? Juſt as if the Sleeves ſhould be ſowed upon the Pocket-holes, and the Pockets ſet on where the Sleeves ſhould ſtand; nor can other righteouſneſs *proceed* where a wrong Judgement *precedeth IT.*

This miſplacing of Gods Laws, cannot, I ſay, but produce miſ-ſhaped, and miſplaced Obedience. It indeed produceth a *Monſter*, an ill-ſhapened thing, a Mole, a Mouſe, a Pig, all which are things unclean, and an abomination to the Lord. *For ſee, ſaith he,* (if thou wilt be waking) *that thou make all things according to the pattern ſhewed to thee in the Mount.* Set *Faith* where *Faith* ſhould ſtand; a *Moral*, where a *Moral* ſhould ſtand; and a *Ceremony*, where a *Ceremony* ſhould ſtand; for this turning of things up-ſide-down ſhall be eſteemed

med as the Potters Clay: And wilt thou call this thy Righteouſneſs; yea, wilt thou ſtand in this, plead for this, and venture an eternal concern in ſuch a piece of *Linſie-woolſie* as this? O Fools and blind!

But further, let us come a little cloſer to the point. *O blind Phariſee. Thou ſtandeſt to thy righteouſneſs, what do'ſt thou mean? Wouldeſt thou have Mercy for thy Righteouſneſs, or Juſtice for thy Righteouſneſs?*

If Mercy, what Mercy? Temporal things God *giveth* to the unthankful and unholy; nor doth he uſe to *SELL* the world to man for righteouſneſs. The Earth hath he *GIVEN* to the Children of men. But this is not the thing; thou wouldeſt have eternal Mercy for thy righteouſneſs; thou wouldeſt have God think upon what an holy, what a good, what a righteous man thou art, and haſt been. But Chriſt died not for the good and righteous, nor did he come to call ſuch to the Banquet that Grace hath prepared for the world. *I came not, I am not come,* ſaith Chriſt, *to call the righteous, but ſinners to repentance,* (Mark 2. Rom. 5.) Yet this is thy plea; *Lord, God, I am a righteous man,* therefore grant me Mercy, and a ſhare in thy heavenly Kingdom. What elſe do'ſt thou mean, when thou ſaiſt, *God, I thank thee, that I am not as other men are.* Why do'ſt thou rejoyce, why art thou glad that thou art more righteous (if indeed thou art) than thy Neighbour, if it is not becauſe thou thinkeſt that thou haſt got the ſtart of, the better of thy Neighbour, with reference to Mercy; and that by thy righteouſneſs thou haſt inſinuated thy ſelf into Gods affections, and procured an intereſt in his eternal favour. But,

What,

What, *What haſt thou done by thy righteouſneſs?* I ſay, what haſt thou given to God thereby? and what hath he received of thy hand? Perhaps thou wilt, ſaith righteouſneſs, pleaſe God: But I anſwer, No, not thine with reſpect to Juſtification from the curſe of the Law, unleſs it be as perfect *as the Juſtice it is yielded to*, and as the Law that doth command it. But thine is not ſuch a righteouſneſs; no, thine is *ſpecked*, thine is *ſpotted*, thine makes even thee to look like a *ſpeckled bird* in his eye-ſight.

Thy righteouſneſs has added iniquity to thy iniquity, becauſe it has kept thee from a belief of thy need of Repentance, and becauſe it has emboldned thee to thruſt thy ſelf audaciouſly into the preſence of God, and made thee there, even before his holy eyes, (which are ſo pure, that they cannot look on iniquity, (*Hab.* 1. 13.) to *vaunt, boaſt*, and *brag* of thy ſelf, and of thy tottering, ragged, ſtinking uncleanneſs; for all our Righteouſneſſes are as menſtruous Rags, becauſe they flow from a thing, a heart, a man that is unclean. But

Again, *Wouldeſt thou have Mercy for thy Righteouſneſs?* For who wouldeſt thou have it; for another, or for thy ſelf? If for another, (and 'tis moſt proper that a righteous man ſhould intercede for another by his righteouſneſs, rather than for himſelf) then thou thruſteth Chriſt out of his place and Office, and makeſt thy ſelf to be a Saviour in his ſtead; for a Mediator there is already, even a Mediator between God and man, and he is the man Chriſt Jeſus. There is therefore no need of thine interceding by thy righteouſneſs for the acceptation of any unto Juſtification from the curſe.

But do'ſt thou plead, by thy righteouſneſs, for mercy for thy ſelf? Why in ſo doing thou impleſt,

Firſt, *That thy righteouſneſs can prevail with God, more than can thy ſins.* I ſay, that thy righteouſneſs can prevail with God, to ſave thee from death, more than thy ſins can prevail with him to condemn thee to it. And if ſo, what follows? but that thy righteouſneſs is more, and has been done in a fuller ſpirit than ever was thy ſins; but thus to inſinuate, is to inſinuate a lie: For there is no man, but while he is a ſinner, ſinneth with a more full ſpirit, than any good man can act righteouſneſs withal.

A ſinner when he ſinneth, he doth it with *all* his Heart, and with *all* his Mind, and with *all* his Soul, and with *all* his Strength; nor hath he in his ordinary courſe, any things that bindeth. But with a good man it is not ſo; all, and every whit of himſelf, neither is, nor can be, in every good duty that he doth. *For when he would do good, evil is preſent with him.* And again, *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other, ſo that ye cannot do the things that ye would,* (Gal. 5. 17.)

Now if a good man cannot do good things with that *wholeneſs* and *oneneſs* of Soul; with that oneneſs and univerſalneſs of Mind, as a wicked man doth ſin with, then is his ſin *heavier* to weigh him down to Hell, than is his righteouſneſs to *buoy* him up to the Heavens.

And again, I ſay, if the righteouſneſs of a good man comes ſhort of his ſin, both in number, weight, and

and measure, as it doth, (for a good man shrinks and quakes at the thoughts of Gods entring into Judgement with him (*Psal.* 143. 2.) then is his iniquity more than his righteousnes. And I say again, if the sin of one that is truely gracious, and so of one that hath the best of Principles, is more heavier and mightier to destroy him than is his righteousnes to save him, how can it be that the Pharisee that is no gracious, but a mere carnal man, (somewhat reformed and painted over with a few lean and *lowsie* Formalities) should with his empty, partial, hypocritical Righteousnes, counterpoise his great, mighty, and weighty sins, that have cleaved to him in every state and condition of his, to make him odious in the sight of God.

Secondly, Do'st thou plead by thy righteousnes, for Mercy for thy self? Why in so doing *thou imployest, that Mercy thou DESERVEDST*; and that is next door to, or almost as much as to say, God oweth me what I ask for. The best that can be put upon it is, thou seekest security from the direful Curse of God, *as it were by the works of the Law*, (*Rom.* 9. three last Verses) and to be sure, betwixt Christ and the Law, thou wilt drop into Hell. For he that seeks for Mercy, *as it were*, and *BUT as it were*, by the works of the Law, doth not altogether trust thereto. Nor doth he that seeks for that righteousnes that should save him, as it were by the works of the Law, seek it onely, wholly and solely at the hands of Mercy.

So then, to seek for that that should save thee, neither at the hands of the Law, nor at the hands of

Mercy, is (to be ſure) to ſeek it where it is not to be found; for there is no *medium* betwixt the *righteouſneſs* of the Law, and the *Mercy* of God. Thou muſt have it either at the *door* of the *Law*, or at the *door* of *Grace*. But ſayſt thou, *I am for having of it at the hands of both. I will truſt ſolely to neither. I love to have two ſtrings to my bow. If one of them, as you think, can help me by it ſelf, my reaſon tells me, that both can help me better. Therefore will I be righteous, and good, and will ſeek by my goodneſs to be commended to the Mercy of God: For ſurely he that hath ſomething of his own to ingratiate himſelf into the favour of his Prince withal, ſhall ſooner obtain his mercy and favour, than one that comes to him as ſtript of all good.*

I anſwer, But there are not *two* ways to Heaven, not two *living* ways; there is *one new* and *living* way which Chriſt hath conſecrated for us through the Vail, that is to ſay his Fleſh; and beſides that one, there is no more, (*Heb.* 10. 19, 20, 21, 22, 23.) Why then do'ſt thou talk of two ſtrings to thy bow? What became of him that had, and would have, two Stools to ſit on? Yea, the Text ſays plainly, that therefore they obtained not Righteouſneſs, becauſe they ſought it not by Faith, but *as it were* by the works of the Law. See here they are diſowned by the Goſpel, becauſe they *ſought it not by Faith*; that is, by Faith *onely*. Again, the Law, and the righteouſneſs thereof, flies from them, (nor could they attain it though they followed after it) becauſe they ſought it not by Faith.

Mercy then is to be found alone in Jeſus Chriſt! Again, the righteouſneſs of the Law is to be obtained onely by faith of Jeſus Chriſt: That is, in the

the Son of God is the righteouſneſs of the Law to be found; for he, by his obedience to his Father, is become the end of the Law for righteouſneſs: And for the ſake of his legal Righteouſneſs,(which is alſo called the Righteouſneſs of God, becauſe it was God in the fleſh of the Lord Jeſus that did accompliſh it) is mercy and grace from God extended to whoever dependeth by Faith upon God by this Jeſus his righteouſneſs for it. And hence it is, that we ſo often read that this Jeſus is the way to the Father: That God for Chriſts ſake forgiveth us: That by the *obedience* of one many are made righteous or juſtified: And that thorough this man is preached to us the forgiveneſs of ſins; and that by him all that believe are juſtified from all things, from which they could not be juſtified by the Law of *Moſes*.

Now, though I here do make mention of Righteouſneſs and Mercy, yet I hold there is but one way, to wit, to eternal Life; which way, as I ſaid, is Jeſus Chriſt; for he is the *new*, the *onely* new, and living way to the Father of Mercies, for Mercy to make me capable of abiding with him in the heavens for ever and ever.

But ſaieſt thou, I will be righteous in my ſelf, that I may have wherewith to commend me to God, when I go to him for Mercy?

I anſwer, But thou blind *Phariſee*; I tell thee, thou haſt no underſtanding of Gods deſign by the Goſpel; which is, not to advance mans righteouſneſs, as thou dreameſt; but to advance the righteouſneſs *of his Son*, and his grace *by him*. Indeed, if Gods deſign by the Goſpel, was to exalt and advance mans Righteouſneſs, then that which thou haſt ſaid would be to the purpoſe. For what

greater dignity can be put upon mans Righteouſneſs, than to admit it?

I ſay then, for God to admit it, to be an *Advocate*, an *Interceſſor*, a *Mediator*; for all *theſe* is *that* which prevaileth with God to ſhew me mercy. But this God never thought of, much leſs could he thus deſign by the Goſpel: For the Text runs flat againſt it. *Not of works, not of works of righteouſneſs which we have done; not of works, leſt any man ſhould boaſt*, ſaying, Well, I may thank my own good Life for Mercy. It was partly for the ſake of mine own good deeds that I obtained mercy to be in Heaven and glory. Shall *this* be the burden of the Song of Heaven! or is this that which is compoſed by that glittering heavenly Hoſt, and which we have read of in the holy Book of God! No, no, that Song runs upon other Feet, ſtandeth in far better Strains, being compoſed of far higher, and truly heavenly matter: *For God has predeſtinated us unto the adoption of children by Jeſus Chriſt to himſelf, according to the good pleaſure of his will: to the praiſe of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveneſs of ſins, according to the riches of his grace*, (Eph. 1.) And 'tis requiſite that the Song be framed accordingly; wherefore he ſaith, that the heavenly Song runs thus: *Thou art worthy to take the book, and to open the ſeals thereof; for thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hath made us kings, and prieſts unto our God, and we ſhall reign on the earth*, (Rev. 5. 9, 10.)

He ſaith not that they have redeemed, or helped

ped to redeem and deliver themſelves; but that the Lamb, the Lamb that was ſlain; that Lamb onely was he that had redeemed them. Nor ſaith he that they had made themſelves Kings and Prieſts unto God to offer any Oblation, Sacrifice, or Offering whatſoever; but that the ſame Lamb had made them ſuch. For they, as is inſinuated by the Text, were in, among, one with, and no better than the Kinreds, Tongues, Nations, and Peoples of the Earth. Better! no, in no wiſe, ſaith *Paul*, (Rom. 3. 9.) therefore their ſeparation from them was of meer Mercy, Free grace, good Will, and diſtinguiſhing Love; not for, or becauſe of works of Righteouſneſs which any of them have done; no, they were all alike. But theſe, becauſe beloved, when in their bloud, (according to *Ezek.* 16.) were ſeparated by Free grace. And as another Scripture hath it, *redeemed from the earth*, and from among men by bloud, (*Rev.* 14. 3, 4.) Wherefore deliverance from the ireful wrath of God, muſt not, neither in whole nor in part, be aſcribed to the whole Law, or to all the righteouſneſs that comes by it; but to this Lamb of God, Jeſus, the Saviour of the World; for 'tis *HE that delivered us from the wrath to come*.. And that according to Gods appointment; *For God hath not appointed us to wrath, but to obtain ſalvation by, or through, our Lord Jeſus Chriſt*, (1 Theſſ. 1. 10. ch. 5. 9.) Let every man therefore take heed what he doth, and whereon he layeth the ſtreſs of his Salvation, *For other foundations can no man lay, than that is laid, which is Jeſus Chriſt*, (1 Cor. 3. 11.)

But do'ſt thou plead ſtill as thou didſt afore, and wilt thou ſtand thereto? Why then, thy de-

ſign

ſign muſt overcome God, or Gods deſign muſt overcome thee. Thy deſign is, to give thy good Life, thy good Deeds, a part of the glory of thy juſtification from the Curſe. And Gods deſign is, to throw all thy righteouſneſs out into the ſtreet, into the dirt, and dunghil, as to that. Thou art for glory, and for glorying here before God; yea, thou art for ſharing in the glory of Juſtification, when that alone belongeth to God. And he hath ſaid, *My glory will I not give to another.* Thou wilt not truſt wholly to Gods grace in Chriſt for Juſtification; and God will not take thy ſtinking Righteouſneſs in as a partner in thy acquitment from Sin, Death, Wrath, and Hell. Now the queſtion is, Who ſhall prevail, *God*, or the *Phariſee?* and whoſe word ſhall ſtand *HIS*, or the *Phariſees?*

Alas! the Phariſee here muſt needs come down, for God is greater than all. Alſo he hath ſaid, that no fleſh ſhall glory in his preſence; and that he will have Mercy, and not Sacrifice. And again, *that it is not* (nor ſhall be) *in him that wills, nor in him that runs, but in God that ſheweth Mercy.* What hope, help, ſtay, or relief then is there left for the Merit-monger? what Twig, or Straw, or twined Thread is left to be a ſtay for his Soul? This Beeſom will ſweep away his Cobweb, the houſe that this Spider doth ſo lean upon, will now be overturned, and he in it to Hell-fire: For nothing leſs than everlaſting damnation is deſigned by God, and that for this fearful and unbelieving Phariſee; God will prevail againſt him for ever.

Thirdly, *But wilt thou yet plead thy righteouſneſs*

nes for Mercy? why in so doing, thou takest away from God the power of giving of Mercy. For if it be thine as Wages, it is no longer his to dispose of at pleasure; for that which another man oweth me, is, in equity, not at his, but at my dispose. Did I say, that by this thy plea, thou takest away from God the power of giving of Mercy; I will add, yea, and also of disposing of Heaven and Life eternal. And then, I pray you, what is left unto God, and what can he call his own? *Not Mercy*, for that by thy good deeds thou hast purchased. *Not Heaven*, for that by thy good deeds thou hast purchased. *NOT* Eternal Life, for that by thy good deeds thou hast purchased. Thus Pharisee (O thou self-righteous man) hast thou set up thy self above Grace, Mercy, Heaven, Glory; yea, above even God himself, for the Purchaser should in reason be esteemed above the Purchase.

Awake man! what hast thou done! thou hast blasphemed God, thou hast undervalued the glory of his Grace; thou hast, what in thee lieth, opposed the glorious design of Heaven! Thou hast sought to make thy filthy rags to share in thy Justification.

Now all these are mighty sins, these have made thine iniquity infinite. What wilt thou do? thou hast created to thy self a world of needless miseries. I call them needless, because thou hadst more than enough before. Thou hast set thy self against God in a way of contending; thou standest upon thy *points* and *pantables*; thou wilt not bate God an *ace* of what thy righteousness is worth, and wilt also make it worth what thy self shalt list. Thou wilt be thine own Judge, as to the

the worth of thy righteouſneſs; thou wilt neither hear what Verdict the Word has paſs'd about it, nor wilt thou endure that God ſhould throw it out in the matter of thy Juſtification, but quarrelleſt with the Doctrine of Free Grace, or elſe doſt wreſt it out of its place to ſerve thy Phariſaical deſigns: Saying, *God, I thank thee, I am not as other men*; fathering upon thy ſelf, yea, upon God and thy ſelf, a ſtark lie; for thou art as other men are, though not in *this*, yet in *that*; yea, in a far worſe condition than the moſt of men are. Nor will it help thee any thing, to attribute this thy goodneſs to the God of Heaven: For that is but a mere toying; the truth is, the God that thou intendeſt, is nothing but thy Righteouſneſs; and the Grace that thou ſuppoſeſt, is nothing but thine own good and honeſt intentions. So that,

Fourthly, In all that thou ſayeſt, thou doſt but play the downright Hypocrite. *Thou pretendeſt indeed to Mercy, but thou intendeſt nothing but Merit.* Thou *ſeemeſt to give* the glory to God; but at the ſame time *takeſt it all* to thy ſelf. Thou deſpiſeſt others, and crieſt up thy ſelf, and in concluſion fathereſt all upon God *by word*, and upon thy ſelf *in truth.* Nor is there any thing more common among this ſort of men, than to make God, his Grace, and Kindneſs, the Stalking-horſe to their own praiſe. Saying, *God, I thank thee*, when they truſt to themſelves that they are righteous, and have not need of any repentance; when the truth is, they are the worſt ſort of men in the world, becauſe they put themſelves into ſuch a ſtate as God hath not put them into, and then

then impute it to God, saying, *God, I thank thee,* that thou hast done it; for what greater sin than to make God a liar, or then to father that upon God which he never meant, intended, or did. And all this under a colour to glorifie God, when there is nothing else designed but to take all glory from him, and to wear on thine own head as a Crown, and a Diadem in the face of the whole World.

A self-righteous man therefore can come to God for Mercy none otherwise than *fawningly:* For what need of Mercy hath a righteous man? Let him then talk of Mercy, of Grace, and Goodness, and come in an hundred times with his *God I thank thee* in his mouth, all's but words, there is no sence, nor savour, nor relish of Mercy and Favour; nor doth he intruth, from his very heart, understand the nature of Mercy, nor what is an object thereof; but when he thanks God, he praises himself; when he pleads for Mercy, he means his own Merit; and all this is manifest from what doth follow; *for,* saith he, *I am not as this Publicane:* Thence clearly insinuating, that not the *good* but the *bad,* should be rejected of the God of Heaven: That not the *bad* but the *good*; not the *sinner,* but the *self-righteous,* are the most proper objects of Gods favour. The same thing is done by others in this our day; Favour, Mercy, Grace, and *God I thank thee,* is in their mouths, but their own Strength, Sufficiency, Free-will, and the like, they are the things they mean by all such high and glorious expressions.

But, *Secondly,* if thy Plea be not for *Mercy,* but for *Justice,* then to speak a little to that. 1. *Justice*

ſtice has meaſures and rules to go by; unto which meaſures and rules, if thou com'ſt not up, Juſtice can do thee no good. Come then, O thou blind Phariſee, let us paſs away a few minutes in ſome diſcourſe about this. Thou demandeſt Juſtice, becauſe God hath ſaid, that the man that doth theſe things ſhall live *in* and *by* them: and again, the doers of the Law ſhall be juſtified, not in a way of Mercy, but in a way of Juſtice. He ſhall live by them. But what haſt thou done, O blind Phariſee! what haſt thou done, that thou art imboldned to venture to ſtand and fall to the moſt perfect Juſtice of God? Haſt thou fulfilled the whole Law, and not offended in one point? Haſt thou purged thy ſelf from the Pollutions, and motions of Sin that dwell in the fleſh, and work in thy own members? Is the very being of Sin rooted out of thy Tabernacle? and art thou now as perſonaly innocent as ever was Jeſus Chriſt? Haſt thou, by ſuffering the uttermoſt puniſhment that Juſtice could juſtly lay upon thee for thy Sins, made *fair* and *full* ſatisfaction to God according to the tenour of his Law for thy Tranſgreſſions? If thou haſt done all theſe things, then thou may'ſt plead ſomething, and yet but ſomething, for thy ſelf in a way of Juſtice. Nay, in this I will aſſert nothing, but will rather enquire, What haſt thou gained by all this thy Righteouſneſs, (we will now ſuppoſe, what muſt not be granted) was not this thy ſtate, when thou waſt in thy firſt Parents, waſt thou not innocent, perfectly innocent and righteous? and if thou ſhouldſt be ſo now, what haſt thou gained thereby? Suppoſe that the man that had, forty years ago, forty pound of his own, and had ſpent it all ſince, ſhould yet be able now to

ſhew

ſhew his forty pounds again? What has he got thereby, or how much richer is he at laſt, than he was when he firſt ſet up for himſelf. Nay, doth not the blot of his ill living betwixt his *firſt* and his *laſt*, lie as a blemiſh upon him, unleſs he ſhould redeem himſelf alſo by works of ſuperarrogation, from the ſcandal that Juſtice may lay at his door for that.

But, I ſay, ſuppoſe O Phariſee this ſhould be thy caſe, yet God is not bound to give thee, in Juſtice, that eternal life, which by his Grace he beſtoweth upon thoſe that have redemption from ſin by the bloud of his Son. In juſtice therefore, when all comes to all, thou canſt require no more than an endleſs Life in an earthly Paradiſe; for there thou waſt ſet up at firſt; nor doth it appear from what hath been ſaid, touching all that thou haſt done or canſt do, that thou deſervedſt a better place.

Did I ſay that thou may'ſt require juſtly an endleſs Life in an earthly Paradiſe. Why? I muſt add to that ſaying this Proviſo; If thou continueſt in the Law, and in the righteouſneſs thereof, elſe not.

But how do'ſt thou know that thou ſhalt continue therein? Thou haſt no promiſe from Gods mouth for that; nor is Grace or Strength miniſtred to mankind by the Covenant that thou art under. So that ſtill thou ſtandeſt bound to thy good behaviour, and in the day that thou doſt give the firſt, though never ſo little a trip, or ſtumble in thy obedience, thou forfeiteſt thine intereſt in Paradiſe (and in Juſtice) as to any benefit there.

But alas, what need is there that we ſhould *thus* talk

talk of things, when 'tis manifeſt that thou haſt ſinned, not onely before thou waſt a Phariſee, but when, after the moſt ſtricteſt Sect of thy Religion, thou livedſt alſo a Phariſee; yea, and now in the Temple, in thy Prayer there, thou ſheweſt thy ſelf to be full of Ignorance, Pride, Self-conceit, and horrible Arrogancy, and deſire of vain Glory, *&c.* which are none of them the ſeat or fruits of righteouſneſs, but the ſeat of the Devil, and the fruit of his dwelling, even at this time, in thy heart.

Could it ever have been imagined that ſuch audacious impudence could have put it ſelf forth in any mortal man, in his approach unto God by Prayer, as has ſhewed it ſelf in thee? *I am not as other men*! ſaiſt thou; but is this the way to go to God in Prayer? Is this the way for a mortal man, that is full of ſin, that ſtands in need of Mercy, and that muſt certainly periſh without it, to come to God in Prayer? *The prayer of the upright is Gods delight.* But the upright man glorifies gods Juſtice, by confeſſing to God the vileneſs and pollution of his ſtate and condition: He glorifies Gods Mercy by acknowledging, that that, and that onely, as communicated of God by Chriſt to ſinners, can ſave and deliver from the curſe of the Law.

This, I ſay, is the ſum of the Prayer of the Juſt and upright man, (*Job.* 1. 8. ch. 40 4. *Acts* 13. 22. *Pſal.* 51. *Pſal.* 38. 2 *Sam.* 6. 21, 22.) and not as thou moſt vain-glorioufly vaunteſt, with thy *God, I thank thee, I am not as other men are.*

True, when a man is accuſed by his Neighbours, by a Brother, by an Enemy, and the like; if *he be clear*, (and he may be ſo, as to what they ſhall lay

to his charge) then let him vindicate, justi- and acquit himself to the utmost that in ju- e and truth he can; for his name, the preser- ion whereof, is more to be chosen than Silver d Gold; also his Profession; yea, the Name of od too, and Religion, may now lie at stake, by ason of such false accusations, and perhaps can no means (as to this man) be recovered and ndicated from reproach and scandal, but by his stifying of himself. Wherefore in such a work, man serveth God, and saves Religion from hurt; a, as he that is a Professor, and has his Profes- on attended with a scandalous life, hurteth Re- gion thereby. So he that has his profession at- nded with a good life, and shall suffer it not- ithstanding, to lie under blame by false accusa- ons, when 'tis in the power of his hand to ju- ifie himself, hurteth Religion also. But the case f the Pharisee is otherwise: he is not here a aling with men, but God; not seeking to stand ear in the sight of the World, but in the sight of eaven it self; and that too, not with respect to hat men or Angels, but with respect to what od and his Law could charge him with and ustly lay at his door.

This therefore mainly altereth the case; for a man *here* to stand thus upon his points, it is death; or he affronteth God, he giveth him the lie, he reproveth the Law, and in sum, accuseth it of bearing false Witness against him; he doth this I say, even by saying, *God, I thank thee, I am not as other men are*; for God had made none of this difference. The Law condemneth all men as sin- ners, and testifieth that every imagination of the thought of the heart of the Sons of men is only evil,

and

and that continually. Wherefore they that do as the Phariſee did, to wit, ſeek to juſtifie themſelves before God from the curſe of the Law, by their own good doings, though they alſo, as the Phariſee did, ſeem to give *God the thanks for all*, yet do moſt horribly ſin, even by their ſo doing, and ſhall receive a Phariſees reward at laſt. Wherefore, O thou *Phariſee*, it is a vain thing for thee either to think of, or to ask for, at Gods hand, either Mercy or Juſtice. Becauſe Mercy thou canſt not ask for from ſenſe of want of Mercy, becauſe thy righteouſneſs, which is by the Law, hath quite terly blinded thine eyes; and complementing with God doth nothing. And as for Juſtice, that can do thee no good, but the more juſt God is, and the more by that he acteth towards thee, the more miſerable and fearful will be thy condition, becauſe of the deficiency of thy ſo much, by thee, eſteemed righteouſneſs.

What a deplorable condition then is a poor Phariſee in! for mercy he cannot pray, he cannot pray for it with all his heart; for he ſeeth, indeed, no need thereof. True, the Phariſee, though he was impudent enough, yet would not take all from God; he would ſtill count that there was due to him a Tribute of Thanks: *God, I thank thee*, ſaith he, but yet not a bit of this, for Mercy, but for that he had let him live (for I know not for what he did thank himſelf) till he had made himſelf better than other men; but that betterment was a betterment in none other Judgment than that of his own, and that was none other but ſuch an one as was falſe. So then the Phariſee is by this time quite out of *doors*; his Righteouſneſs is worth nothing, his Prayer is worth no-

thing, his Thanks to God are worth nothing; that what he had was ſcanty and imperfect, 'twas his pride that made him offer it to God acceptance; nor could his fawning thankſing better his caſe, or make his matter at all od before God.

But I'll warrant you, the Phariſee was ſo far off m thinking thus of himſelf, and of his righteſneſs, that he thought of nothing ſo much as of s, that he was a happy man; yea, happier by than others his fellow-rationals: Yea, he plainleclares it when he ſaith, *God, I thank thee, I not as other men are.*

O what a Fools Paradiſe was the heart of the ariſee now in, while he ſtood in the Temple ying to God! *God, I thank thee,* ſaith he, for m good and holy; I am a righteous man; I ve been full of good works; *I am no Extortio-, unjuſt, nor Adulterer, no nor yet as this wretd Publicane.* I have kept my ſelf ſtrictly to rule of mine Order; and my Order is the oſt ſtrict of all Orders now in being: I faſt, I ay, I give tythes of all that I poſſeſs. Yea, ſo ward am I to be a man religious; ſo ready have been to liſten after my duty, that I have asked th of God and man the Ordinances of Judgent and Juſtice; I take delight in approaching God, What leſs now can be mine than the Heanly Kingdom and Glory.

Now the *Phariſee*, like *Haman*, ſaith in his art, *To whom would the King delight to do honour, more than to my ſelf?* Where is the man at ſo pleaſeth God, and conſequently, that in eity and reaſon ſhould be beloved of God like e. Thus like the Prodigals Brother he pleadeth, ſay-

ſaying, *Lo theſe many years do I ſerve thee, neit*
tranſgreſſed I at any time thy Commandment, (L
15. 29.) O brave Phariſee! But go on in th
Oration: Nor yet as *this Publicane.*

Poor wretch, quoth the Phariſee to the Pu
cane, what comeſt thou for? Do'ſt think t
ſuch a ſinner as thou art ſhall be heard of Go
God heareth not ſinners; but if any man b
worſhipper of God (as I am, as I thank Go
am) him he heareth. Thou, for thy part, h
been a rebel all thy days: I abhor to come n
thee, or to touch thy Garments. Stand by
ſelf; come not near me, for I am more holy t
thou, (*Iſai.* 65. 5.)

Hold, ſtop there, go no further; fye Phari
fye: Do'ſt thou know before whom thou ſtand
to whom thou ſpeakeſt, and of what the mat
of thy ſilly Oration is made? Thou art now
fore God, thou ſpeakeſt now *to* God, and the
fore in juſtice and honeſty thou ſhouldeſt ma
mention of his righteouſneſs, not of thine;
his righteouſneſs, and of his onely.

I am ſure *Abraham*, of whom thou ſaiſt he
thy Father, never had the face to do as thou ha
done, though 'tis to be preſumed he had mo
cauſe ſo to do than thou haſt or canſt have.
braham had whereof to glory, but not before God
yea, he was called Gods friend, and yet would n
glory before him, but humbled himſelf, was
fraid, and trembled in himſelf when he ſtood b
fore him, acknowledging of himſelf to be but du
and aſhes, (*Gen.* 18. 28. 30, 32. *Rom.* 4. 1, 2.
but thou, as if thou hadſt quite forgot that tho
waſt framed of that matter, and after the manne
of other men, ſtandeſt and pleadeſt thy goodne
befor

fore him. Be aſhamed Phariſee: Do'ſt thou ink that God hath eyes of fleſh, or that he ſeeth man ſees? Is not the ſecrets of thy heart o-n unto him? Thinkeſt thou with thy ſelf, that ou with a few of thy defiled ways canſt cover y rotten wall that thou haſt daubed with un-mpered Mortar, and ſo hide the dirt thereof om his eyes: or that theſe fine, ſmooth, and ly words that come out of thy mouth, will ake him forget that thy Throat is an open Se-lcher, and that thou *within* art full of dead ens bones and all uncleanneſs. Thy thus clean-ng of the out-ſide of the Cup and Platter, and y garniſhing of the Sepulchers of the righteous, nothing at all in Gods eyes, but things that ma-ifeſt that thou art an Hypocrite, and blind, be-auſe thou takeſt no notice of that which is *within*, hich yet is that which is moſt abominable to od. For the Fruit, alas, what is the Fruit to he Tree, or what are the Streams to the Foun-ain? Thy Fountain is defiled; yea, a defiler, nd ſo *that* which maketh thy whole ſelf with thy orks unclean in Gods ſight.

But *Phariſee*, how comes it to paſs that the poor *Publicane* is now ſuch a mote in thine eye, that hou canſt not forbear but muſt accuſe him before he judgement of God: For in that thou ſaiſt, *hat thou art not even as this Publicane*, thou ringeſt in an accuſation, a charge, a bill againſt him. What has he done? has he concealed any of thy righteouſneſs, or has he ſecretly informed agai[illegible] thee that thou art an Hypocrite, and ſu-perni[illegible]ious? [illegible] dare ſay, the poor wretch has nei-ther medled nor made with thee in theſe mat-ers.

But

But what aileth thee *Phariſee?* Doth the poor *Publicane* ſtand to vex thee? doth he touch thee with his dirty Garments; or doth he annoy thee with his ſtinking Breath? Doth his poſture or ſtanding ſo like a man condemned offend thee? True, he now ſtandeth with his hand held up at Gods Bar, he pleads guilty to all that is laid to his charge.

He cannot *ſtrut*, *vapour*, and *ſwagger* as thou doeſt; but why offended at this? Oh but he has been a naughty man! and I have been righteous ſaiſt thou. Well, Phariſee, well, his naughtineſs ſhall not be laid to thy charge, *if thou haſt chosen none of his ways.* But ſince thou wilt yet bear me down that thou art righteous, ſhew now, even now, while thou ſtandeſt before God with the *Publicane*, ſome, though they be but ſmall, yea though but very ſmall, fruits of thy righteouſneſs. Let the Publicane alone, ſince he is ſpeaking for his life before God. Or if thou canſt not let him alone, yet do not ſpeak againſt him; for thy ſo doing will but prove that thou remembreſt the evil that the man has done unto thee; yea, and that thou beareſt him a grudge for it too, and that while you ſtand before God.

But Phariſee, the righteous man is a merciful man, and while he ſtandeth praying he forgiveth; yea, and alſo cryeth to God that he will forgive him too, (*Mark* 11. 25, 26. *Acts* 7. 60.) Hitherto then thou haſt ſhewed none of the fruits of thy righteouſneſs. Phariſee, righteouſneſs would teach thee to love this *Publicane*; but thou ſhewеſt that thou hateſt him. Love covereth the multitude of ſins; but hatred and unfaithfulneſs revealeth ſecrets.

Pha-

Phariſee, thou ſhouldeſt have remembred *this thy* Brother in *this his* day of adverſity, and ſhouldeſt have ſhewed that thou hadſt compaſſion to thy Brother in this his deplorable condition; but thou, like the proud, the cruel, and arrogant man, haſt taken thy Neighbour at the advantage, and that when he is even between the ſtraights, and ſtanding upon the very pinnacle of difficulty, betwixt the Heavens and the Hells, and haſt done what thou couldeſt, what on thy part lay, to thruſt him down to the deep, ſaying, *I am not even as this Publicane.*

What cruelty can be greater; what rage more furious; and what ſpite and hatred more damnable and implacable, than to follow, or take a man while he is asking of Mercy at Gods hands, and to put in a Caviat againſt his obtaining of it, by exclaiming againſt him that he is a ſinner? The Maſter of Righteouſneſs doth not ſo: *Do not think*, ſaith he, *that I will accuſe you to the Father.* The Scholars of Righteouſneſs do not ſo. *But as for me*, ſaid *David*, *when they* (mine Enemies) *were ſick*, (and the Publicane here was ſick of the moſt malignant Diſeaſe) *my clothing was of ſackcloth, I humbled my ſoul with faſting, and my prayer* (to wit, that I made for them) *returned into my boſom. I behaved my ſelf as though he had been my friend and brother: I bowed down heavily, as one that mourneth for his mother*, (*Joh.* 5. 45. *Iſai.* 35. 13, 14.)

Phariſee, do'ſt thou ſee here how contrary thou art to righteous men? Now then, where ſhall we find out one to parallel thee, but by finding out of him that is called the Dragon; for he it is that accuſeth the poor ſinners before God, (*Zach.* 3. *Rev.* 12.)

I am not as this Publicane! Modeſty ſhould have commanded thee to have bit thy tongue as to this. What could the Angels think but that revenge was now in thine heart, and but that thou comeſt up into the Temple rather to boaſt of thy ſelf and accuſe thy Neighbour, than to pray to the God of Heaven: For what one Petition is there in all thy Prayer that gives the leaſt intimation that thou haſt the knowledge of God or thy ſelf? Nay, what Petition of any kind is there in thy vainglorious Oration from firſt to laſt? onely an Accuſation drawn up, and that againſt one helpleſs and forlorn; againſt a poor man, becauſe he is a ſinner; drawn up I ſay againſt him by thee, who canſt not make proof of thy ſelf that thou art righteous: But come to proofs of Righteouſneſs, and there thou art wanting alſo. What though thy *Raiment* is better than his, thy *Skin* may be full as black: Yea, what if thy *Skin* be whiter than his, thy *Heart* may be yet far blacker. Yea, it is ſo, for the truth hath ſpoken it; for *within you are full of exceſs and all uncleanneſs*, Matth. 23.

Phariſee, there are tranſgreſſions againſt the Second Table, and the Publicane ſhall be guilty of them; But there are ſins alſo againſt the Firſt Table, and thou thy ſelf art guilty of them.

The *Publicane*, in that he was an Extortioner unjuſt, and an Adulterer, made it thereby manifeſt that he did not love his Neighbour; and thou by making a God, a Saviour, a Deliverer of thy filthy Righteouſneſs, do'ſt make it appear, that thou do'ſt not love thy God: For as he that taketh, or that derogateth from his Neighbour in that which is his Neighbours due, ſinneth againſt hi

his Neighbour. So he that taketh or derogateth from God, ſinneth againſt God.

Now then, though thou haſt not, as thou do'ſt imagine, play'd at that *low game* as to derogate from thy Neighbour; yet thou haſt play'd at that *high game* as to derogate from thy God; for thou haſt robbed God of the Glory of Salvation; yea, declared, that as to that there is no truſt to be put in him. *So this is the man that made not God his ſtrength; but truſted to the abundance of his riches, and ſtrengthned himſelf in his wickedneſs or ſubſtance,* (*Pſal.* 52. 7.)

What elſe means this great bundle of thy own Righteouſneſs which thou haſt brought with thee into the Temple? yea, what means elſe thy commending of thy ſelf becauſe of that, and ſo thy implicit Prayer, that thou for that mighteſt find acceptance with God?

All this, what doth it argue, I ſay, but the defidence of God? and that thou counteſt Salvation ſafer in thine own righteouſneſs, than in the righteouſneſs of God; and that thy own love to, and care of thine own Soul, is far greater, and ſo much better, than is the care and love of God. And is this to keep the firſt Table; yea, the firſt branch of that Table, which ſaith, *Thou ſhalt love the Lord thy God?* for thy thus doing cannot ſtand with love to God.

How can that man ſay, I love God, who in his very heart *ſhrinketh* from truſting in him? Or how can that man ſay, I would glorifie God, who in his very heart refuſeth to ſtand and fall by his Mercy?

Suppoſe a great man ſhould bid all the poor of the Pariſh to his houſe to dinner; and ſhould more-

ever ſend by the mouth of his Servant, ſaying, My Lord hath killed his Fatlings, hath furniſhed his Table, and prepared his Wine, nor is there want of any thing, come to the Banquet: Would it not be counted as an high affront to, great contempt of, and much diſtruſt in, the goodneſs of the man of the houſe, if ſome of theſe gueſts ſhould take with them, out of their own poor ſtore, ſome of their mouldy cruſts, and carry them with them, lay them on their trenchers upon the table before the Lord of the Feaſt, and the reſt of his gueſts, out of fear that he yet would not provide ſufficiently for thoſe he had bidden to his dinner that he made?

Why Phariſee, this is thy very caſe. Thou haſt been called to a Banquet, even to the Banquet of Gods Grace, and thou haſt been diſpoſed to go; but behold, thou haſt not believed that he would of his own coſt make thee a Feaſt when thou comeſt; wherefore of thine own ſtore thou haſt brought with thee, and haſt laid upon thy trencher on his Table, thy *mouldy* and *hoary* Cruſts in the preſence of the Angels, and of this poor Publicane; yea, and haſt vauntingly ſaid upon the whole, *God, I thank thee, I am not as other men are.* I am no ſuch *NEEDY* man (*Luke* 15. 7.) *I am no extortioner, not unjuſt, no adulterer, nor even as this Publicane.* I come indeed to thy feaſt, for of civility I could do no leſs; but for thy dainties, I need them not, I have of ſuch things enough of mine own, (*Luke* 18. 9.) I thank thee therefore for thy offer of kindneſs, but I am not as thoſe that have, and ſtand in need thereof, *nor yet as this Publicane.* And thus feeding upon thine own fare, or by making a compoſition

of

of his and thine together, thou contemneſt God, thou counteſt him inſufficient or unfaithful; that is, either one that hath not enough, or having it, will not beſtow it upon the poor and needy, and therefore of mere pretence thou goeſt to his Banquet, but yet truſteſt to thine own, and to that onely.

This is to break the firſt Table, and ſo to make thy ſelf a ſinner of the higheſt form: For the ſins againſt the firſt Table, are ſins of an higher nature than are the ſins againſt the ſecond. True, the ſins of the ſecond Table are alſo ſins againſt God, becauſe they are ſins againſt the commandments of God: but the ſins that are againſt the firſt Table, are ſins not onely againſt the Command, but againſt the very Love, Strength, Holineſs, and Faithfulneſs of God: And herein ſtands thy condition; thou haſt not, thou ſay'ſt thou haſt not, done injury to thy Neighbour; but what of that, *if thou haſt reproached God thy Maker.* This is, as if a man ſhould be *in* with his Fellow-ſervant, and *out* with his Maſter.

Phariſee, I will aſſure thee, thou art beſides the Saddle; thy ſtate is not good, thy Righteouſneſs is ſo far off from doing of thee any good, that it maketh thee to be a greater ſinner than if thou hadſt none at all, becauſe it fighteth more immediately againſt the Mercy, the Love, the Grace, and Goodneſs of God, than the ſins of other ſinners, as to degree, does.

And as they are more odious and abominable in the ſight of God, (as they needs muſt, if what is ſaid be true, as it is) ſo they are more dangerous to the Life and Soul of man: For that they always appear unto him in whom they dwell, and

to him that truſteth in them, not to be Sins and Tranſgreſſions, but Vertues and excellent things. Not things that ſet a man further off, but the things that bring a man nearer to God than thoſe that want them are or can be.

This therefore is the dangerous eſtate of thoſe that go about to eſtabliſh their own righteouſneſs, they neither have, nor can, while they are ſo doing, ſubmit themſelves to the righteouſneſs of God, (*Rom.* 10. 3.) It is far more eaſie to perſwade a poor wretch, whoſe life is debauched, and whoſe ſins are written in his Forehead, to ſubmit to the righteouſneſs of God, (that is, to the righteouſneſs that is of Gods providing and giving) than it is to perſwade a ſelf-righteous man to do it: For the Prophane is ſooner convinced, as of the neceſſity of righteouſneſs to ſave him: So that he has none of his own to do him that pleaſure, and therefore moſt gladly he accepteth of, and ſubmitteth himſelf to the help, and health, and ſalvation that is in the righteouſneſs and obedience of another man.

And upon this account it is, that Chriſt ſaith, *The Publicanes and Harlots* enter into the Kingdom of Heaven before the Scribes and Phariſees. (*Matth.* 21. 31.) Poor Phariſee, what a loſs art thou at? thou art not onely a ſinner, but a ſinner of the higheſt form. Nor a ſinner by ſuch ſins (by ſuch ſins chiefly) as the ſecond Table doth make manifeſt; but a ſinner chiefly in that way, as no ſelf-righteous man did ever dream of. For when the righteous man or Phariſee ſhall hear that he is a ſinner, he replieth, *I am not as other men are.*

And becauſe the common and more ordinary diſcrip-

diſcription of ſin, is the tranſgreſſion againſt the ſecond Table, he preſently replieth again, *I am not as this Publicane is:* and ſo ſhrowdeth himſelf under his own lame endeavours, and ragged, partial patches of moral or civil righteouſneſs. Wherefore when he heareth that his righteouſneſs is condemned, ſlighted, and accounted nothing worth, then he fretteth, and fumeth, and chaffeth, and would kill the man that ſo ſlighteth and diſdaineth his goodly righteouſneſs; but Chriſt and the true Goſpel-teacher ſtill goeth on and condemneth all his righteouſneſs as to be *menſtruous rags*, an abomination to God, and nothing but loſs and *dung*.

Now menſtruous Rags, things that are an abomination, and dung, are not fit matter to make a Garment of to wear when I come to God for life, much leſs to be made my Friend, my Advocate, my Mediator and Spokes-man, when I ſtand betwixt Heaven and Hell, (*Iſai.* 64. 5. *Luke* 16. 15. *Philip.* 3. 6, 7, 8.) to plead for me that I might be ſaved.

Perhaps ſome will blame me, and count me alſo worthy thereof, becauſe I do not diſtinguiſh betwixt the *matter* and the *manner* of the Phariſees righteouſneſs. And let them condemn me ſtill; for, ſaving the holy Law, which is neither the *matter* nor *manner* of the Phariſees righteouſneſs, but rather the Rules (if he will live thereby) up to which he ſhould compleatly come in every thing that he doth. And I ſay again, that the whole of the Phariſees righteouſneſs is ſinful, though not *with* and *to* men, yet *with* and *before* the God of Heaven. Sinful I ſay it is, and abominable, both in it *ſelf*, and alſo in its *effects*.

First, *In it ſelf*; for that it is imperfect, ſcanty, and ſhort of the Rule by which righteouſneſs is enjoyned, and *EVEN* with which every act ſhould be: For ſhortneſs here, even every ſhortneſs in theſe duties, is ſin, and ſinful weakneſs; wherefore the Curſe taketh hold of the man for coming ſhort; but that it could not juſtly do, if his coming ſhort was not his ſin: *Curſed is every one that doth not, and that continueth not to do all things written in the Law*, (*Deut.* 27. 26. *Gal.* 3. 10.)

Secondly, *It is ſinful*, becauſe it is wrought by ſinful fleſh; for all Legal righteouſneſs is a work of the fleſh, (*Rom.* 4. 1. *Philip.* 3. 3, 4, 5, 6, 7.)

A work, I ſay, of the Fleſh; even of *that fleſh*, who, or which alſo committeth the greateſt inormities. For the Fleſh is but one, though its workings are divers: Sometimes in a way moſt notoriouſly ſenſual and deviliſh, cauſing the Soul to wallow in wickedneſs as the Sow doth wallow in the Myre.

But theſe are not all the works of the Fleſh; the Fleſh ſometimes will attempt to be righteous, and ſet upon doing actions that in their perfection would be very glorious and beautiful to behold. But becauſe the Law is onely commanding words, and yieldeth no help to the man that attempts to perform it; and becauſe the Fleſh is weak and cannot do of it ſelf that which beginneth to meddle with, therefore this moſt glorious work of the fleſh faileth.

But, I ſay, as it is a work of the Fleſh it cannot

not be good, forasmuch as the hand that worketh it is defiled with sin: For in a good man, one spiritually good, *that is, in his flesh there dwells no good thing*, but consequently that which is bad; how then can the flesh of a carnal graceless man (and such an one is every Pharisee and self-righteous man in the world) produce, though it joyneth it self to the Law, to the righteous Law of God, that which is good in his sight.

If any shall think that I pinch so hardly, because I call mans righteousness which is of the Law, of the righteous Law of God, Flesh, let them consider that which follows; to wit, That though man by sin is said *to be dead in sin and trespasses*, yet not so dead, but that he can act still in his own Sphere. That is, to do, and chuse to do, either that which by *all* men is counted base, or that which by *some* is counted good, though he is not, nor can all the world make him, capable of doing any thing that may please his God.

Man by nature, as dead as he is, can, and that with the will of his Flesh, will his own Salvation. Man by nature can, and that by the power of his Flesh, pursue and follow after his own Salvation; but then he *wills* it, and *pursues* or *follows* after it, not in Gods way, but his own. Not by Faith in Christ, but by the Law of *Moses*, (See *Rom.* 9. 16. *v.* 31. *ch.* 10. 3, 7.)

Wherefore it is no errour to say, that a man natural has WILL, and a POWER to pursue his Will, and that as to his Salvation. But it is a damnable errour to say, that he hath *Will* and *Power* to pursue it, and that in Gods way. For then we must hold that the Mysteries of the Gospel are natural; for that natural men, or men by nature,

may apprehend and know them; yea, and know them to be the onely means by which they muſt obtain eternal Life: For the *Underſtanding* muſt act *before* the *Will*; yea, a man muſt approve of the way to Life by Jeſus Chriſt, before his Min will *budge*, or *ſtir*, or *move* that way: *But the natural man receiveth not the things of the ſpirit of God*, (of the Goſpel) *for they are fooliſhneſs to him, neither can he know them, becauſe they are ſpiritually diſcerned.*

He receiveth not theſe things; that is, his mind and will lies croſs unto them, for he counts them fooliſhneſs; nor can all the natural wiſdom in the world, cauſe that *his Will* ſhould fall in with them, becauſe it cannot diſcern them.

Nature diſcerneth the Law and the righteouſneſs thereof; yea, it diſcerneth it, and approveth thereof; that is, that the righteouſneſs of it is the beſt and onely way to life, and therefore the natural *Will* and Power of the Fleſh, as here you ſee in the Phariſee, do ſteer their courſe by that for eternal Life, 1 *Cor.* 2. 24.

The righteouſneſs of the Law therefore is a work of the Fleſh, a work of ſinful fleſh, and therefore muſt needs be as filth and dung, and abominable, as to that for which this man hath produced it, and preſented it in the Temple before God.

Nor is the Phariſee alone entangled in this miſchief; many Souls are by theſe works of the fleſh flattered, as alſo the Phariſee was, into an opinion that their ſtate is good, when there is nothing in it. The moſt that their Converſion amounteth to, is, the *Publicane* is become a *Phariſee*; the open Sinner is become a Self-righteous man.

man. Of the black ſide of the fleſh he hath had enough, now therefore with the white ſide of the fleſh he will recreate himſelf. And now, moſt wicked muſt he needs be, that queſtioneth the goodneſs of the ſtate of ſuch a man. He, of a Drunkard, a Swearer, an Unclean perſon, a Sabbath-breaker, a Liar, and the like, is become reformed; a lover of Righteouſneſs, a ſtrict obſerver, doer, and trader in the Formalities of the Law, and a *herder* with men of his complexion. Alſo now he is become a great exclaimer againſt ſin and ſinners, defying to acquaint with thoſe that once were his Companions, ſaying, *I am not even as this Publicane.*

To turn therefore *from* the fleſh *to* the fleſh, from ſin to mans righteouſneſs; yea, to rejoyce in confidence that thy ſtate is better than is that of the Publicane: I mean, better in the eyes of Divine Juſtice, and in the judgement of the Law; and yet to be found by the Law, not in the Spirit, but in the Fleſh; not in Chriſt, but under the Law; not in a ſtate of Salvation, but of Damnation, is common among men: For they, and they onely, are the right men, *who worſhip God in the Spirit, and rejoyce in Chriſt Jeſus, and have no confidence in the fleſh.* Where by Fleſh, muſt not be meant the horrible tranſgreſſions againſt the Law, (though they alſo are called the works of the Fleſh, *Gal.* 5. 19.) for they miniſter no occaſion unto men to have confidence in them towards God: but that is that which is inſinuated by *Paul*, where he ſaith, he had *no confidence in the fleſh*; though he might have had it, as he ſaid, *Though I alſo might have confidence in the fleſh. If any other man*, ſaith he, *thinketh that he hath whereof he might*

might truſt in the fleſh, I more. (*Philip.* 3. 3, 4.) And then he repeats a two-fold Priviledge *that he had by the fleſh.*

Firſt, That he was of the Seed of *Abraham*, and of the Tribe of *Benjamin*, an Hebrew of the Hebrews, *&c.*

Secondly, That he had fallen in with the ſtricter men for that Religion, *which was ſuch after the fleſh*; to wit, to be a Phariſee, and was the ſon of a Phariſee, had much fleſhly zeal for God, and was, *touching the righteouſneſs which is of the law blameleſs*, (*Philip.* 3. 5, 6.)

But, I ſay, ſtill, there is nothing but fleſh, fleſh; fleſhly Priviledges, and fleſhly Righteouſneſs, and ſo conſequently a fleſhly Confidence, and truſt for Heaven. This is manifeſt for theſe very things, when the man had his eyes enlightened, he counted but loſs and dung that he might be found in Chriſt, not having his own righteouſneſs which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith.

And this leads me to another thing, and that is, to tell thee, O thou blind Phariſee, that thou canſt not be in a ſafe condition, becauſe thou haſt thy confidence in the fleſh, that is, in the righteouſneſs of the fleſh. For all fleſh is Graſs, and all the glory of it as the Flower of the field; and the Fleſh and the glory of that being as weak as the Graſs, which to day is, and to morrow is caſt into the Oven, is but a weak buſineſs for a man to venture his eternal ſalvation upon. Wherefore,

as

as I also hinted before, the godly-wise have been afraid to be found in their righteousness, I mean their own personal righteousness, though that is far better than can be the righteousness of any carnal man: For the *godly* mans righteousness is wrought in the Spirit and Faith of Christ; but the *ungodly* mans righteousness is of the Flesh and of the Law. Yet I say, this godly man is afraid to stand by his righteousness before the tribunal of God, as is manifest in these following particulars.

First, He sees sin in his righteousness; for so the Prophet intimates when he saith, *All our righteousnesses are as filthy rags*, (*Isai.* 64.) but there is nothing can make ones righteousness filthy but sin. 'Tis not the poor, the low, the mean, the sickly, the beggarly state of a man, nor yet his being hated of Devils, persecuted of men, broken under necessities, reproaches, distresses, or any kind of troubles of this nature, that can make the godly mans righteousness filthy; nothing but *sin* can do it, and *that* can, doth, hath, and will do it. Nor can any man, be he who he will, and though he watches, prays, strives, denies himself, and puts his body under what chastisement or hardships he can; yea, though he also shall get his Spirit and Soul hoisted up to the highest peg or pin of Sanctity, and holy Contemplation, and so his Lusts to the greatest degree of mortification; but sin will be with him in the best of his performances: With him, I say, to pollute and defile his duties, and to make his righteousness *specked* and *spotted*, filthy and menstruous.

I will give you two or three inſtances for this.

1. *Nehemiah* was a man (in his day) one that was zealous, very zealous for God, for his Houſe, for his People, and for his Ways; and ſo continued, and that from firſt to laſt, as they may ſee that pleaſe to read the relation of his actions; yet when he comes ſeriouſly to be concerned with God about his duties, he relinquiſheth a ſtanding by them. True, he mentioneth them to God, but confeſſeth that there is imperfections in them, and prayeth that God will not wipe them away: *Wipe not out my good deeds, O my God, that I have done for the houſe of my God, and for the offices thereof.* And again, *Remember me, O my God, concerning this alſo,* (another good deed) *and ſpare me according to the greatneſs of thy mercies*; and *remember me, O my God, for good,* (Nehemiah 13.)

I do not think that by theſe Prayers he pleadeth for an acceptation of his perſon, as touching Juſtification from the Curſe of the Law, (as our poor blind Phariſee doth) but that God would accept of his ſervice, as he was a Son, and not deny to give him a reward of grace for what he had done, ſince he was pleaſed to declare in his Teſtament, that he would reward the labour of love of his Saints with an exceeding weight of glory: and therefore prayeth, that God would not wipe away his good deeds, but remember him for good, according to the greatneſs of his Mercy.

2. A ſecond inſtance is that of *David*, where he ſaith, *Enter not into judgement with thy ſervant,*

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O Lord; for in thy ſight ſhall no man living be juſtified, (*Pſal.* 143. 2.) *David*, as I alſo have hinted before, is ſaid to be a man *after Gods own heart*, (*Acts* 13.) and as here by the Spirit he acknowledges him for his Servant; yet behold how he ſhrinketh, how he draweth back, how he prayeth, and petitioneth that God would vouchſafe ſo much as not to enter into Judgement with him. Lord, ſaith he, if thou entreſt into Judgement with me, I die, becauſe I ſhall be condemned; for in thy ſight I cannot be juſtified; to wit, by my own good deeds. Lord, at the beginning of thy dealing with me, by thy Law and my works I die, therefore do not ſo much as enter into Judgement with me, O Lord. Nor is this my caſe onely, but it is the condition of all the world: *For in thy ſight ſhall NO man living be juſtified.*

3. A third inſtance is, that general Concluſion of the Apoſtle, *But that no man is juſtified by the law in the ſight of God, is evident; for the juſt ſhall live by faith.* By this ſaying of *Paul*, as he taketh up the Sentence of the Prophet *Habakkuck*, (Chap. 2. 4.) ſo he taketh up this Sentence, yea, and the perſonal Juſtice of *David* alſo. No man, ſaith he, is juſtified by the Law in the ſight of God; no, no juſt man, no holy man, not the ſtricteſt and moſt righteous man. But why not? why? Becauſe the juſt ſhall live by Faith.

The *Juſt* man therefore muſt *die* if he has not Faith in another righteouſneſs than that which is of the Law, called his own: I ſay, he muſt die, if he has none other righteouſneſs than that which

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is his own by the Law. Thus alſo *Paul* confeſſes of himſelf: *I*, ſaith he, *know nothing by my ſelf*, either before converſion, or after; that is, I knew not that I did any thing before converſion either againſt the Law or againſt my Conſcience; for I was then touching the righteouſneſs which is of the Law blameleſs. Alſo ſince my converſion, I know nothing by my ſelf; for *I have walked in all good conſcience before God unto this day.*

A great ſaying, I promiſe you; I doubt this is more than our glorious Juſtitiaries can ſay, except they ſay and lye. Well, but yet *I am not hereby juſtified*, (*Philip.* 3. 7. *Acts* 23. 1. 1 *Cor.* 4. 4.) Nor will I dare to venture the eternal Salvation of my Soul upon mine own Juſtice, *for he that judgeth me is the Lord.* That is, though I through my dim-ſightedneſs cannot ſee the imperfections of my righteouſneſs, yet the Lord who is my Judge, and before whoſe Tribunal I muſt ſhortly ſtand, can and will; and if in his ſight there ſhall be found no more but one ſpot in my righteouſneſs, I muſt, if I plead my righteouſneſs, fall for that.

Secondly, That the beſt of men are afraid to ſtand before Gods Tribunal, there to be judged by the Law as to life and death, according to the ſufficiency or non-ſufficiency of their righteouſneſs is evident, becauſe by caſting away their own (in this matter) they make all the means they can for this; that is, that his Mercy by an act of Grace be made over to them, and that they in it may ſtand before God to be judged.

Hence *David* cries out ſo often, *Lead me*

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n THY *righteousnes. Deliver me in* THY *righte-ousnes. Judge me according to* THY *righteousnes. Quicken me in* THY *righteousnes. O Lord*, says *he, give ear to my supplications: In thy faithfulnes answer me, and in* THY *righteousnes. And enter not into judgement with thy servant, O Lord: for in thy sight shall no man living be justified.* And *David*, what if God doth thus? Why then saith he, *My tongue shall speak of his righteousnes. My tongue shall sing of* THY *righteousnes. My mouth shall shew forth* THY *righteousnes. Yea, I will make mention of* THY *righteousnes*, even of *THINE ONELY*, (Psal. 58. Psal. 31. 1. Psal. 35. 24. Psal. 119. 40. Psal. 35. 28. Psal. 51. 14. Psal. 71. 15, 16.)

Daniel also, when he comes to plead for himself and his people, he first casts away his and their righteousnes, saying, *For we do not present our supplications unto thee for our righteousnes:* And pleads Gods righteousnes, and that he might have a share and interest in that, saying, *O Lord, righteousnes belongeth to thee*, to wit, that righteousnes for the sake of which, Mercy and forgiveness, and so Heaven and happiness is extended to us.

Righteousnes belongeth to thee, and is thine, as nearly as sin, shame, and confusion for sin is ours, and belongeth to us. Which Righteousnes he afterwards calleth *The Lord*, saying, do it, for *the Lords sake*, read the 16, 17, Verses of the 9th of *Daniel*. *O Lord*, saith he, *according to all thy righteousnes, I beseech thee, let thine anger, and thy fury, be turned away from thy city* Jerusalem, *thy holy mountain; because for our sins, and for the iniquities of our fathers*, Jerusalem, *and thy people are be-*

become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant and his ſupplication, and cauſe thy face to ſhine upon thy ſanctuary that is deſolate, for the Lords ſake. For the ſake of the Lord Jeſus Chriſt; for on him *Daniel* now had his eye, and through him to the Father he made his ſupplication; yea, and the Anſwer was according to his Prayer, to wit, that God would have mercy on *Jeruſalem*, and that he would in his time ſend the Lord the Meſſias to bring them in Everlaſting Righteouſneſs, for them.

Paul alſo, as I have hinted before, diſclaims his own righteouſneſs, and layeth faſt hold on the righteouſneſs of God: ſeeking to be found in that, or in him that has it, not having his own righteouſneſs; for he knew, that when the Rain deſcends, the Winds blow, and the Flouds come, down falls all men but they that have that righteouſneſs, (*Philip.* 3.)

Now the earneſt deſire of the righteous to be found in Gods righteouſneſs, ariſeth from ſtrong conviction of the imperfections of their own, and of good knowledge that was given them of the terrour that will attend men at the day of the fiery Trial; to wit, the day of Judgement. For although men can now flatter themſelves into a Fools Paradiſe, and perſwade themſelves that all ſhall be well with them, then for the ſake of their own ſilly and vain-glorious performances; yet when the day comes that ſhall burn like an Oven, and when all that have done wickedly ſhall be as Stubble, (and ſo will all appear to be that are not found in Chriſt) then will their righteouſneſs vaniſh like Smoak, or be like Fuel for that burning

burning flame. And hence the righteouſneſs that the godly ſeek to be found in, is called the *Name* of the Lord, a *ſtrong Tower*, a *Rock*, a *Shield*, a *Fortreſs*, a *Buckler*, a *Rock of defence*, *unto* which they reſort, and *into* which they run and are ſafe.

The godly wiſe therefore do not as this Phariſee, bring their own righteouſneſs into the Temple, and there *buoy* up themſelves and ſpirits by that into a conceit, that for the ſake of that, God will be merciful and good unto them: But throwing away their *own*, they make to God for *his*, becauſe they certainly know, even by the Word of God, that in the Judgement none can ſtand the trial, but thoſe that are found in the righteouſneſs of God.

Thirdly, That the beſt of men are afraid to ſtand before Gods Tribunal by the Law, there to be judged to Life and Death, according to the ſufficiency or non-ſufficiency of their righteouſneſs, is evident; for they know that it is a vain thing to ſeek by acts of righteouſneſs, to make themſelves righteous men, (as is the way of all them that ſeek to be juſtified by the deeds of the Law.)

And herein lieth the great difference between the Phariſee and the true Chriſtian-man. The Phariſee thinks, by acts of righteouſneſs, he ſhall make himſelf a righteous man, therefore he cometh into the preſence of God well furniſhed, as he thinks, with his *Negative* and *Poſitive* righteouſneſs.

Grace ſuffereth not a man to boaſt it before God, whatever he ſaith before men: *His ſoul that is*

is lifted up is not upright in him: And better is the poor in Spirit, than the proud in Spirit. The Phariſee was a very proud man, a proud ignorant man, proud of his own righteouſneſs, and ignorant of Gods: for had he not, he could not, as he did, have ſo condemned the Publicane, and juſtified himſelf.

And I ſay again, that all this pride and vainglorious ſhew of the Phariſee, did ariſe from his not being acquainted with this; that a man muſt be good, before he can do good; he muſt be righteous, before he can do righteouſneſs. This is evident from *Paul*, who inſinuateth *this* as the reaſon, *why none do good*, even becauſe, *There is none that is righteous, no, not one. There is none righteous*, ſaith he; and then follows, *There is none that doth good*, (Rom. 3. 10, 11, 12.) For it is not poſſible for a man that is not firſt made righteous by the God of Heaven, to do any thing that in a proper, in a *Law*, or in a *Goſpel*-ſence, may be called righteouſneſs. Meddle with righteous things he may, attempt to make himſelf a righteous man by his ſo medling with them, he may; but work righteouſneſs, and ſo by ſuch works of righteouſneſs, make himſelf a righteous man, he cannot.

The righteouſneſs of a carnal man is indeed, by God, called righteouſneſs; but it muſt be underſtood, as ſpoken in the dialect of the world, or with reference to the worlds matters. The world indeed calls it righteouſneſs; and it will do no harm if it bear that term with reference to worldly matters. Hence worldly Civilians are called good and righteous men, and ſo, ſuch as Chriſt under that notion, neither died for, nor giveth his

is Grace unto. (*Rom.* 5. 7, 8.) But we are not ow diſcourſing about any other righteouſneſs han that which is ſo accounted either in a Law, r in a Goſpel-ſence; and therefore let us a little ore touch upon that.

A man then muſt be righteous in a Law-ſence, efore he can do acts of righteouſneſs, I mean hat are ſuch, in a Goſpel-ſence. Hence firſt, you ave true Goſpel-righteouſneſs made the fruit of a econd Birth. *If ye know that Chriſt is righteous, now ye, that every one that doth righteouſneſs is orn of him*, (1 Joh. 2. 29.) Not born of him y vertue of his own righteous actions; but born f him by vertue of Chriſts mighty working with is Word upon the Soul; who afterwards, from principle of life, acteth and worketh righteouſ-eſs.

And he ſaith again, *Little children, let no man eceive you, he that doth righteouſneſs is righteous, ven as he is righteous.* Upon this Scripture I will little comment, for the proof of what is urged efore; namely, that a man muſt be righteous n a Law-ſence, before he can do ſuch things that ay be called acts of righteouſneſs in a Goſpel-nce. And for this, this Scripture (1 *Joh.* 3. .) miniſtreth to us two things to be conſidered y us.

The Firſt is, that he that doth righteouſneſs is righteous.

The Second is, that he that doth righteouſneſs is righteous, as Chriſt is righteous.

Firſt, He that doth Righteouſneſs; that is, righ-teouſneſs

teouſneſs which the Goſpel calleth ſo, *is righteous*; that is precedent to, or before he doth that righteouſneſs. For he doth not ſay, *he ſhall* make his perſon righteous by acts of righteouſneſs that he *ſhall* do; for then an evil Tree may bear good Fruit; yea, and may make it ſelf good by doing ſo: But he ſaith, he that doth righteouſneſs *IS* righteous; as he ſaith, he that doth righteouſneſs *IS* born of him.

So then, a man muſt be righteous before he can do righteouſneſs, before he can do righteouſneſs in a Goſpel-ſence.

Our Second thing then is to enquire, with what righteouſneſs a man muſt be righteous, before he can do that which in a Goſpel-ſence is called righteouſneſs?

And *Firſt*, I anſwer, He muſt be righteous in a *Law-ſence*, that is, he muſt be righteous in the Judgement of the Law. This is evident, becauſe he ſaith, He that doth righteouſneſs is righteous, *as he is righteous.* That is, in a Law-ſence; for Chriſt in no ſence is righteous in the Judgement of Charity onely; but in his meaneſt acts, if it be lawful to make ſuch compariſon, he was righteous in a Law-ſence, or in the Judgement of the Law. Now the Apoſtle ſaith, *That he that doth righteouſneſs IS righteous, as he is righteous.* They are the words of God, and therefore I cannot err in quoting of them, though I may not ſo fully, as I would, make the glory of them ſhine in ſpeaking to them.

But what Righteouſneſs is that, with which a man muſt ſtand righteous in the Judgment of the Law

Law, before he ſhall or can be found to do acts of Righteouſneſs, that by the Goſpel are ſo called?

I anſwer *Firſt*, It is none of his own which is of the Law you may be ſure; for he *hath* this Righteouſneſs before he *doth* any that can be called his own. *He that doth righteouſneſs is righteous* already, precedent to, or before he doth that Righteouſneſs; yea, he is righteous before, *even as he is righteous.*

Secondly, It cannot be his own which is of the Goſpel; that is, that which floweth from a principle of Grace in the Soul: For he is righteous before he doth this Righteouſneſs. He that doth righteouſneſs, *I S* righteous: He doth not ſay he that hath *done* it, but he that *doth* it, reſpecting the act while it is in doing, he is righteous. He is righteous even then when he is a doing of the very firſt act of righteouſneſs; but an act while it is in doing, cannot until it is done, be called an act of righteouſneſs; yet, ſaith the Text, *he is righteous.*

But again, if an act, while it is in doing, cannot be called an act of righteouſneſs, to be ſure it cannot have *ſuch* influences as to make the actor righteous; to make him righteous, as the Son of God is righteous, and yet the righteouſneſs with which this doer is made righteous, and that before he doth righteouſneſs, is ſuch; for ſo ſaith the Text, *that* makes him righteous as he is righteous.

Beſides, It cannot be his own, which is Goſpel-righteouſneſs, flowing from a Principle of Grace in the Soul; for that in its greateſt perfections

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in us, while we live in this world, is accompanie with ſome imperfections, to wit, our Faith, Lov and whole courſe of holineſs is *wanting*, or ha ſomething *lacking* in it. They neither are apar nor when put all together, perfect, as to the d gree, the uttermoſt degree of perfection.

But the Righteouſneſs under conſideration, wi which the man, in that of *John*, is made right ous, is a perfect Righteouſneſs, not onely with r ſpect to the nature of it, as a Penny is as perfe ſilver as a Shilling; nor yet with reſpect to a com paritive degree; for ſo a Shilling arriveth mor toward the perfection of the number Twen than doth a Two-penny or Three-penny-piece But it is a righteouſneſs ſo perfect, that nothi can be added to it, nor can any thing be take from it: For ſo implieth the words of the Tex *he is righteous, as Chriſt is righteous.* Yea, th righteous before, and in order to his doing righteouſneſs. And in this he is like unto t Son of God, who was alſo righteous, before h did acts of righteouſneſs referring to a Law Commandment. Wherefore it is ſaid, *that as is, ſo are we in this world.* As he *is*, or *was* rig teous before he did acts of righteouſneſs amon men by a Law, ſo are *HIS* righteous before the act righteouſneſs among men by a Law. *He th doth righteouſneſs is righteous, is righteous* as he righteous.

Chriſt was righteous before he did righteou neſs, with a two-fold righteouſneſs. He had righteouſneſs as he was God; his Godhead w perfectly righteous; yea, it was righteouſneſs ſelf. His Humane nature was perfectly righte it was naturally ſpotleſs, and undefiled.

his perſon was righteous, and ſo qualified to do that righteouſneſs, that becauſe he was born of a woman, and made under the Law, he was bound by the Law to perform.

Now as he is, ſo are we: Not by way of natural righteouſneſs, but by way of ſemblance thereunto. Had Chriſt in order to his working of righteouſneſs, a two-fold righteouſneſs inherent in himſelf, the Chriſtian, in order to his working of righteouſneſs, hath belonging to him a two-fold righteouſneſs. —Did Chriſts two-fold righteouſneſs qualifie him for that work of righteouſneſs that was of God deſigned for him to do? Why the Chriſtians two-fold righteouſneſs doth qualifie him for that work of righteouſneſs that God hath ordained that he ſhould do and walk in in this world.

But you may ask what is that righteouſneſs with which a Chriſtian is made righteous before he doth righteouſneſs?

I anſwer, 'Tis a two-fold Righteouſneſs.

1. It is a Righteouſneſs put upon him.
2. It is a Righteouſneſs put into him.

For the Firſt, It is a righteouſneſs put upon him, with which alſo he is cloathed as with a Coat or Mantle, (*Rom.* 3. 22.) and this is called the Robe of Righteouſneſs; and this is called the Garment of Salvation, (*Iſai.* 61. 10.) This righteouſneſs is none other *but the obedience of Chriſt*, the which he performed in the days of his fleſh, and can properly be called no mans righteouſneſs but the righteouſneſs of Chriſt, becauſe no man had a hand therein, but he com-

pleated it himſelf. And hence it is ſaid, *That by the obedience of one ſhall many be made righteous*, (Rom. 5. 19.) By the obedience of one, of one man Jeſus Chriſt, (as you have it in verſe the 15.) for he came down into the world to this very end, that is, to make a Generation righteous, not by making of them Laws, and preſcribing unto them Rules: (for this was the work of *Moſes*, who ſaid, *And it ſhall be our righteouſneſs if we obſerve to do all the commandments before the Lord our God, as he hath commanded us*, Deut. 6. 25. ch. 24. 13.) Nor yet by taking away by his Grace the imperfections of their righteouſneſs, and ſo making of that perfect by additions of his own; but he makes them righteous by his obedience, not in them, but for them, while he perſonally ſubjected himſelf to his Fathers Law on our behalf, that he might have a righteouſneſs to beſtow upon us. And hence we are ſaid to be made righteous *while we work not*; and to be juſtified *while ungodly*, (Rom. 4. 5.) which can be done by no other righteouſneſs than that which is the righteouſneſs of Chriſt by *performance*, the righteouſneſs of God by *donation*, and our righteouſneſs by *imputation*. For, I ſay, the perſon that wrought this righteouſneſs for us, is *Chriſt Jeſus*, the perſon that giveth it to us, is the *Father* who hath made Chriſt to be unto us righteouſneſs; and hath given him to us for this very end, that we might be made the righteouſneſs of God in him, (1 *Cor.* 1. 30. 2 *Cor.* 5. 21.) And hence it is ſo often ſaid, *One ſhall ſay, ſurely in the Lord have I righteouſneſs and ſtrength.* And again, *In the Lord ſhall all the ſeed of* Iſrael *be juſtified, and ſhall glory. This is the heritage of the ſervants of the Lord, and*

their

their righteousnes is of me, saith the Lord. (Isai. 45. 24, 25. ch. 54. 17.)

This Righteousnes is that which justifieth, and which secureth the Soul from the Curse of the Law, by hiding, through its perfection, all the sins and imperfections of the Soul. Hence it follows in that fourth of the *Romans*, *Even as* David *also describeth the blessednes of the man unto whom God imputeth righteousnes without works, saying, Blessed are they whose iniquities are forgiven, whose sin is covered. Blessed is the man unto whom the Lord will not impute sin*, Rom. 4.

And this it doth, even while the person that by Grace is made a partaker, is without good works, and so ungodly. This is the Righteousnes of Christ, Christs personal performances which he did when he was in this world; this is that by which the Soul, while naked, is covered, and so hid as to its nakedness, from the Divine Sentence of the Law: *I spread my skirt over thee, and covered thy nakedness*, (Ezek. 16. 4, 5, 6, 7, 8.)

Now this obediential Righteousnes of Christ, consisteth of two parts: 1. In a doing of that which the Law commanded us to do. 2. In a paying that price for the transgression thereof, which Justice hath said shall be required at the hand of man; and that is the cursed death. In the day thou eatest thereof, thou shalt die the death; to wit, the death that comes by the curse of the Law. So then Christ having brought in that part of Obedience for us, which consisteth in a doing of such obediential acts of Righteousnes which the Law commands, he addeth thereto the spilling of his Bloud to be the price of our Redemption from that cursed death that by Sin we

had brought upon our Bodies and Souls. And thus are the Christians made perfectly righteous; they have the whole obedience of Christ made over to them; to wit, that Obedience that standeth in doing the Law, and that Obedience that standeth in paying of a price for our transgressions. So then, doth the Law call for Righteousness? here it is. Doth the Law call for satisfaction for our Sins? here it is. And what can the Law say any more to the sinner but that which is good, when he findeth in the personal obedience of Christ for him, that which answereth to what it can *command*, that which it can *demand* of us.

Herein then standeth a Christians safety, not in a bundle of actions of his own, but in a righteousness which cometh to him by Grace and Gift; for this righteousness is such as comes by Gift, by the Gift of God. Hence it is called the Gift of Righteousness, the Gift by Grace, the Gift of righteousness by Grace, which is the righteousness of one, to wit, the Obedience of Jesus Christ, (*Rom.* 5. 15, 16, 17, 18, 19.)

And this is the righteousness by which, he that doth righteousness is righteous as he is righteous; because it is the very self-same righteousness that the Son of God hath accomplished by himself. Nor has he any other or more excellent righteousness of which the Law taketh notice, or that it requireth, than this: For as for the righteousness of his Godhead, the Law is not concerned with that; for as he is such, the Law is his Creature, and Servant, and may not meddle with him.

The righteousness also of his Humane Nature, the

the Law hath nothing to do with that; for, that is the workmanship of God, and is as good, as pure, as holy and undefiled, as is the Law it self. All then that the Law hath to do with, is, to exact compleat obedience of him that is made under it, and a due satisfaction for the breach thereof, the which if it hath, then *Moses* is content.

Now this is the righteousness with which the Christian, as to Justification, is made righteous; to wit, a righteousness that is neither essential to his Godhead, nor to his Manhood; but such, as standeth in that glorious person (who was such) his Obedience to the Law. Which righteousness, himself had, with reference to himself, no need of at all, for his Godhead; yea, his Manhood was perfectly righteous without it. This righteousness therefore was there, and there onely necessary, where Christ was to be considered as Gods Servant, (and our surety) to bring to God *Jacob* again, and to restore the preserved of *Israel*. Though Christ was a Son, yet he became a servant to do, not for himself, for he had no need, but for us the whole Law, and so bring in everlasting righteousness for us.

And hence it is said, that Christ did what he did for us: He became the end of the Law for righteouss for us; he suffered for us; he died for us; he laid down his Life for us; and he gave himself for us. The righteousness then that Christ did fulfil when he was in the world, was not for himself, simply considered, nor for himself, personally considered, for he had no need thereof; but it was for the Elect, the Members of his body.

Chriſt then did not fulfil the Law for himſelf, for he had no need thereof. Chriſt again did fulfil the Law for himſelf, for he had need of the righteouſneſs thereof; he had need thereof for the covering of his Body and the ſeveral Members thereof; for they, in a good ſence, are himſelf, Members of his Body, of his Fleſh, and of his Bones; and he owns them as parts of himſelf in many places of the holy Scripture, (*Eph.* 5. 30. *Acts* 9. 4, 5. *Matth.* 25. 45. ch. 10. 40. *Mar.* 9. 37. *Luke* 10. 16. 1 *Cor.* 12. 12, 27.) This righteouſneſs then, even the whole of what Chriſt did in anſwer to the Law, it was for *his*, and God hath put it upon them, and they are righteous in it, even righteous as he is righteous. And this they have before they do acts of Righteouſneſs.

Secondly, There is righteouſneſs put into them, before they act righteous things. A righteouſneſs, I ſay, put into them; or I had rather that you ſhould call it a *Principle* of righteouſneſs; for it is a Principle of Life *to* righteouſneſs. Before mans Converſion, there is in him a Principle of death *to* Sin; but when he is converted to Chriſt, there is put into him a Principle of righteouſneſs, that he may bring forth fruit unto God, (*Rom.* 7. 4, 5, 6.)

Hence they are ſaid to be quickened, to be made alive, to be riſen from death to life, to have the Spirit of God dwelling in them; not only to make their Souls alive, but to quicken their mortal Bodies to that which is good, (*Rom.* 8. 11.)

Here, as I hinted before, they that do righteouſneſs

ouſneſs are ſaid *to be* born of him, that is antecedent to their doing of righteouſneſs, (1 *Joh.* 2. 29.) *born of him*, that is, made alive with new ſpiritual and heavenly life. Wherefore the exhortation to them is, *Neither yield ye your members as inſtruments of unrighteouſneſs unto ſin; but yield your ſelves unto God, as thoſe that are alive from the dead, and your members as inſtruments of righteouſneſs unto God*, (Rom. 6. 13.)

Now this Principle muſt alſo be in men, before they can do that which is Spiritually and Goſpelly good: For whatever ſeeming good thing any man doth before he has beſtowed upon him this heavenly Principle from God, it is accounted nothing, it is accounted ſin and abomination in the ſight of God; for an evil Tree cannot bring forth good Fruit: *Men do not gather grapes of thorns; neither of a bramble gather they figs. Either make the Tree good or his Fruit good, or the Tree evil and his Fruit evil.* 'Tis not the Fruit that makes the Tree, but the Tree that makes the Fruit. A man muſt be good before he can do good, and evil before he can do evil.

They be not righteous actions that make a righteous man, nor be they evil actions that make a wicked man: for the Tree muſt be a Sweeting-tree before it yield Sweetings; and a Crab-tree before it brings forth Crabs.

This is that which is aſſerted by the Son of God himſelf; and it lieth ſo level with Reaſon and the Nature of things, that it cannot be contradicted, (*Matth.* 7. 16, 17, 18. *Luke* 6. 43, 44, 45.) *A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evil man out of the evil treaſure of his heart, bringeth forth*

that which is evil. But this, notwithſtanding all that can be ſaid, ſeemeth very ſtrange to the carnal world; for they will not be otherwiſe perſwaded but that they be good deeds that make good men, and evil ones that make evil men. And ſo by ſuch dotiſh apprehenſions, do what in them lieth to fortifie their Hearts with the Miſts of darkneſs againſt the clear ſhining of the Word, and conviction of the Truth.

And thus it was from the beginning: *Abel* did his firſt ſervices to God from this principle of Righteouſneſs; but *Cain* would have been made righteous by his Deed; but his Deed not flowing from the ſame root of goodneſs as did *Abel*'s, notwithſtanding he did it with the very beſt he had, is yet called evil: For he wanted, I ſay, the Principles, to wit, of Grace and Faith, without which no action can be counted good in a Goſpel-ſence.

Theſe two things then, that man muſt have that will do righteouſneſs. He muſt have *put upon him* the perfect righteouſneſs of Chriſt; and he muſt have dwelling *in him*, as a fruit of the new Birth, a Principle of righteouſneſs. Then indeed he is a Tree of righteouſneſs, and God is like to be glorified in, and by him; but this the Phariſee was utterly ignorant of, and at the remoteſt diſtance from it.

You may ask me next; *But which of theſe are firſt beſtowed upon the Chriſtian? the perfect righteouſneſs of Chriſt unto Juſtification, or this Goſpel-principle of righteouſneſs unto Sanctification?*

Anſw. The perfect righteouſneſs of Chriſt unto Juſtification muſt firſt be made over to him by an act of Grace. This is evident:

1. Be-

1. Because *He is justified as ungodly*; that is, *whilst* he is ungodly: but it must not be said of them that have this Principle of Grace in them, that they are ungodly; for they are Saints and holy. But this righteousness, by *IT* God justifieth the ungodly, by imputing it to them, when, and while they, as to a Principle of Grace, are graceless.

This is further manifested thus: The person must be accepted before the performance of the person can; *And God had respect unto* Abel, *and to his offering*, (Gen. 4.) If he had respect to *Abel*'s person first, yet must have respect unto it for the sake of some righteousness; but *Abel*, as yet, had no righteousness; for that he acted after that God had had respect unto his person. *And God had respect unto* Abel, *and to his offering; but unto* Cain, *and to his offering, the Lord had not respect.*

The Prophet *Ezekel* also shews us this, where, by the similitude of the wretched Infant, and of the manner of Gods receiving it to Mercy, he shews how he received the Jews to favour. First, saith he, *I spread my skirt over thee, and covered thy nakedness.* There is Justification; *I covered thy nakedness:* But what manner of nakedness was it? was it utter nakedness, nakedness in its perfection? Yes, it was then as naked as naked could be, even as naked as in the day that it was born, *Chap.* 16. 4, 5, 6, 7, 8. And as thus naked it was covered, not with any thing, but with the Skirt of Christ; that is, with his Robe of righteousness, with his obedience, that he performed by by himself for that very purpose: For by the

obedience of one many are made righteous.

2. Righteouſneſs unto Juſtification *muſt be firſt, becauſe the firſt duty that a Chriſtian performeth to God, muſt be accepted, not for the ſake of the Principle from which,* in the Heart, *it flows, nor yet for the ſake of the perſon that acts it; but for the ſake of Chriſt,* whoſe righteouſneſs it is, by which, before the ſinner ſtands juſt before God. And hence it is ſaid, *By faith* Abel *offered unto God a more excellent Sacrifice than* Cain, *Heb.* 11. By Faith he did it; but Faith hath reſpect to the righteouſneſs that juſtifies: For we are juſtified by Faith; not by Faith as it is a Grace, nor by Faith ſimply as it is an acting Grace; but by the righteouſneſs of Faith; that is, by that righteouſneſs that Faith embraceth, layeth hold of, and helpeth the Soul to reſt upon, and to truſt to, for juſtification of Life, which is the obedience of Chriſt. Beſides, 'tis ſaid, by Faith he offered; Faith then, Faith in Chriſt, was precedent to his Offering.

Now ſince Faith was in being and in act before his Offer, and ſince before his Offer he had no perſonal goodneſs of his own, Faith muſt look out from home; I ſay, it muſt look out to another than to him in whom it reſided for righteouſneſs; and finding the righteouſneſs of Chriſt to be the righteouſneſs which by God was deſigned to be performed for the juſtification of a ſinner, it embraces it, and through it, offereth to God a more excellent Sacrifice than *Cain.*

Hence it follows, *by which he obtained witneſs that he was righteous.* By which, not by his Offering, but by his Faith: For his Offering, ſimply

ply as an Offering, could not have made him righteous if he had not been righteous before; *for an evil Tree cannot bring forth good Fruit.* Besides, if this be granted, why had not God respect to *Cain*'s Offering, as well as to *Abels?* For, did *Abel* offer? so did *Cain.* Did *Abel* offer *his* best? so did *Cain his.* And if with this, we shall take notice of the order of their Offering, *Cain* seemed to offer first, and so with the frankest will, and forwardest mind; but yet, saith the Text, *The Lord had respect to* Abel, *and to his offering.* But why to *Abel?* Why because his person was made righteous before he offered his Gift; *By which he obtained witness that he was righteous.* God testifying of his Gifts, that they were good and acceptable, because they declared *Abel*'s acceptation of the righteousness of Christ, for his Justice, through the riches of the Grace of God.

By Faith then, *Abel* offered to God a more excellent Sacrifice than *Cain.* He shrowded himself under the righteousness of Christ, and so, as out of that righteousness, he offered to God; God also looking and finding him there, (where also he could not have been as to his own apprehension no otherwise than by Faith) accepted of his Gift; by which acceptation (for so you may understand it also) God testified that he was righteous: For God receiveth not the Gifts and Offerings of those that are not righteous, for their Sacrifices are an abomination to him, *Prov.* 21. 27.

Abel then was righteous before; he was, I say, made righteous first, as he stood ungodly in himself; God justifieth the ungodly, (*Rom.* 4.) Now being justified, he was righteous; and being righte-

righteous, he offered his Sacrifice of praiſe to God, or other Offerings which God accepted, becauſe he believed in his Son, as alſo other Scriptures manifeſt abundantly. But this our Phariſee underſtandeth not.

Thirdly, Righteouſneſs by imputation muſt be firſt, becauſe we are *made ſo*, to wit, by another, *By the obedience of one ſhall many be made righteous.* Now to be *made* righteous, implies a paſſiveneſs in him that is *SO* made, and the activity of the work to lie in ſome body elſe; except he had ſaid, they had made *themſelves* righteous; but that it doth not, nor doth the Text leave to any the leaſt countenance ſo to inſinuate: Nay, it plainly affirms the contrary; for it ſaith, *by the obedience of ONE, of one man Jeſus Chriſt many are MADE righteous*; by the righteouſneſs of one, (*Rom.* 5.) So then, if they be *MADE* righteous by the righteouſneſs of one: I ſay, if *many* be *MADE* righteous by the *righteouſneſs* of *one*, then are *they* that are *ſo*, as to themſelves, *paſſive* and not *active*, with reference unto the working out of this righteouſneſs. They have no hand in *THAT*; for *THAT* is the act of *ONE*, the righteouſneſs of *ONE*, the obedience of *ONE*, the workmanſhip of *ONE*, even of Chriſt Jeſus.

Again, if they are *MADE* righteous by this righteouſneſs, then alſo they are Paſſive as to their firſt priviledge by it; for they are *made* righteous by it, they do not make themſelves righteous; no, they do not make themſelves righteous by it.

Imputation is alſo the act of God. *Even as* David *alſo diſcribeth the bleſſedneſs of the man unto whom*

whom God imputeth righteousness. The righteousness then is the work of Christ, his own obedience to his Fathers Law; the making of it ours, is the act of his Father, and of his infinite Grace; *For of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness. For he* (God) *hath made him to be sin, for us, who knew no sin, that we might be made the righteousness of God in him.* And both these things God shewed to our first Parents when he acted in Grace towards them after the Fall.

There 'tis said, the Lord God made unto *Adam* and unto his Wife, Coats of Skins, and clothed them, *Gen.* 3. 21.

Whence Note.

1. That *Adam* and his Wife were naked both in Gods eye, and in their own, *v.* 10, 11.
2. That the Lord God made Coats of skins.
3. That in his making of them, he had respect to *Adam* and to his Wife, that is, he made them for him.
4. That when he had made them he also clothem therewith.

They made not the Coats, nor did God bid them make them; but God did make them himself to cover their nakedness with. Yea, when he had made them, he did not bid them put them on, but he himself did clothe them with them: for thus runs the Text; *Unto* Adam *also, and to his wife, did the Lord God make coats of skins, and clothed them.* O! It was the Lord God that made this Coat with which a poor sinner is made righteous! and it is also the Lord God that

putteth.

putteth it upon us. But this our Phariſee underſtandeth not.

But now, if a man is not righteous before he is *made ſo*, before the Lord God has, by the righteouſneſs of another, made him ſo; then whether this righteouſneſs come firſt or laſt, the man is not righteous until it cometh: and if he be not righteous until it cometh, then what works ſoever are done before it comes, they are not the works of a righteous man, not the fruits of a good Tree, but of a bad. And ſo again, this righteouſneſs muſt firſt come before a man be righteous, and before a man does righteouſneſs. Make the Tree good and his Fruit good.

Now, ſince a man muſt be made righteous before he can do righteouſneſs, 'tis manifeſt his works of righteouſneſs do not make him righteous, no more than the Fig makes its own tree a Fig-tree, or then the Grape doth make its own Vine a Vine. Hence thoſe acts of righteouſneſs that Chriſtian men do perform, are called the *fruits* of righteouſneſs, which are by Jeſus Chriſt to the glory and praiſe of God, (*Philip.* 1. 11.)

The *fruits* of righteouſneſs, they are by Jeſus Chriſt, as the fruits of the Tree are by the Tree it ſelf: For the truth is, that Principle of righteouſneſs, of which mention has been made before, and concerning which, I have ſaid, it comes in in the ſecond place; it is alſo originally to be found, for us, no where but in Chriſt.

Hence it is ſaid to be by Jeſus Chriſt, and again, *of his fulneſs have all we received, and grace for grace*, (Joh. 1. 16.) A man muſt then be united to Chriſt firſt, and ſo, being united, he par-

partaketh of this benefit, to wit, a Principle that is ſupernatural, ſpiritual, and heavenly. Now his being united to Chriſt, is not of, or from himſelf, but of and from the Father, who, as to this work, is the Husbandman; even as the Twig that is graffed into the Tree, officiateth not, that is, graſſeth not it ſelf thereinto, but is graffed in by ſome other, it ſelf being utterly Paſſive as to that. Now being united unto Chriſt, the Soul is firſt made partaker of Juſtification, or of juſtifying righteouſneſs, and now no longer beareth the name of an ungodly man, for he is made righteous by the obedience of Chriſt, he being alſo united to Chriſt, partaketh of the *Root* and *fatneſs* of Chriſt; the *Root*, that is, his Divine Nature; the *fatneſs*, that is, that fulneſs of Grace that is laid up in him to be communicated unto us, even as the Branch that is graffed into the Olive-tree partaketh of the root and fatneſs of the Olive-tree: Now partaking thereof, it quickneth, it groweth, it buddeth and yieldeth fruit, to the glory and praiſe of God, (*Rom.* 11. 17.)

But theſe things, as I have often ſaid, the poor *Phariſee* was ignorant of, when ſo *ſwaggeringly* he, with his *God I thank thee*, came into the Temple to pray; and indeed, in that which hath here been ſaid, is ſomething of the myſtery of Gods Will in his way with his Elect; and ſuch a myſtery it is, that it lieth hid forever to Nature and natural men; for they think of nothing leſs than of this, nor of nothing more, when they think of their Souls, and of Salvation, than that ſomething muſt be done by themſelves to reconcile them' to God. Yea, if through ſome common convictions their Underſtandings ſhould be ſwayed to a conſenting

to

to that, that Juſtification is of *Grace* by *Chriſt*, and not of *Works* by *men*, yet Conſcience, Reaſon, and the Law of Nature, not being as yet ſubdued by the power and glory of Grace unto the obedience of Chriſt, will riſe up in rebellion againſt this Doctrine, and will over-rule and bow down the Soul again to the Law and Works thereof for life.

Fourthly, Righteouſneſs by imputation muſt be firſt, becauſe, *elſe Faith, which is a part, yea, a great part, of that which is called a Principle of Grace in the Soul, will have nothing to fix it ſelf upon, nor a motive to work by.* Let this therefore be conſidered of thoſe that are on the contrary ſide.

1. Faith, ſo ſoon as it has being in the Soul, is like the Child that has being in the mothers Lap, it muſt have ſomething to feed upon; not ſomething at a diſtance, afar off, or to be purchaſed, (I ſpeak now as to juſtification from the Curſe) but ſomething by promiſe made over of Grace to the Soul; ſomething to feed upon to ſupport from the fears of periſhing by the Curſe for ſin. Nor can it reſt content with all duties, and performances, that other Graces ſhall put the Soul upon; nor with any of its own works, until it reaches and takes hold of the righteouſneſs of Chriſt. Faith is like the Dove that found no reſt any where in all the world, until it returned to *Noah* into the Ark. But this our Phariſee underſtandeth not.

Perhaps ſome may object, *That from this way of reaſoning it is apparent that Sanctification is firſt,*

ſince

since the Soul may have Faith, and so a Principle of grace in it; and yet, as yet, it cannot find Christ to feed and to refresh the Soul withal.

Answ. From this way of reasoning it is not at all apparent that Sanctification, or a Principle of Grace is in the Soul, before righteousness is imputed, and the Soul made perfectly righteous thereby. And for the clearing up of this let me propose a few things.

1. Justifying Righteousness, to wit, the obedience of that *one* man Christ is imputed to the sinner to justifie him *in Gods sight.* For his Law calls for perfect righteousness, and before that be come *TO*, and put *UPON* the poor sinner, God cannot bestow other spiritual blessings upon him; because by the Law he has pronounced him accursed; by the which curse, he is also *SO* holden, until a righteousness shall be found upon the sinner, that the Law, and so Divine Justice can like approve of, and be contented with. So then, as to the justification of the sinner, there must be a righteousness for God; I say, for the sinner, and for God. For the sinner to be clothed with, and for God to look upon, that he may, for the sake thereof in a way of Justice, bless the sinner with forgiveness of sins: For forgiveness of sins is the next thing that followeth upon the appearance of the sinner before God in the righteousness of Christ, (*Rom.* 4. 6, 7.)

Now upon this forgiveness, follows the second Blessing. Christ hath redeemed us from the Curse of the Law, being made a Curse for us. And so, consequently, hath obtained for us the forgiveness of Sins: For he that is delive-

red

red from the Curſe, hath received forgiveneſs of ſins, or rather is made partaker thereof; now being made a partaker thereof, the ſecond Bleſſing immediately follows; to wit, the Bleſſing of *Abraham*, that is, the promiſe of the Spirit through Faith, (*Gal.* 3. 13, 14.) but this our Phariſee underſtandeth not.

But now, although it be of abſolute neceſſity that imputed Righteouſneſs be firſt, *TO* the Soul; that is, that perfect Righteouſneſs be found upon the ſinner firſt by God, that he may beſtow other Bleſſings in a way of Juſtice: Yet it is not of abſolute neceſſity that the Soul ſhould ſee this firſt.

Let God then put righteouſneſs, the righteouſneſs of his Son upon me; and by vertue of that, let the ſecond bleſſing of God come into me; and by vertue of that, let me be made to ſee my ſelf a ſinner, and Chriſts righteouſneſs, and my need of it, *in the Doctrine of it*, as it is revealed in the Scriptures of truth. Let me then believe this Doctrine to be true, and be brought by my belief to repentance for my ſins, to hungering and thirſting vehemently after this righteouſneſs; *For this is the Kingdom of God and HIS righteouſneſs.* Yea, let me pray, and cry, and ſigh, and groan day and night, to the God of this righteouſneſs, that he will of Grace make me a partaker: And let me thus proſtrate before my God, all the time that in wiſdom he ſhall think fit. And in his own time he ſhall ſhew me, that I am a juſtified perſon, a pardoned perſon, a perſon in whom the Spirit of God hath dwelt for ſome time, though I knew it not.

So

So then Justification before God, is one thing; and Justification in mine own eyes, is another: Not that these are two Justifications, but the same Righteousness by which I stand justified before God, may be seen of God, when I am ignorant of it; yea, for the sake of it I may be received, pardoned, and accounted righteous of him, and yet I may not understand it. Yea, further, he may proceed in the way of Blessing, to bless me with additional blessings, and yet I be ignorant of it.

So that the question is not, Do I find that I am righteous? but, Am I so? Doth God find me so when he seeth that the Righteousness of his Son is upon me, being made over to me by an Act of his Grace? For I am justified freely by his Grace, through the Redemption which is in Jesus Christ, whom God hath set forth to be a propitiation through Faith in his Bloud; to declare his righteousness for the redemption of sins that are past, through the forbearance of God, (*Rom.* 3. 24.) But this our Pharisee understandeth not.

I am then made righteous first, by the righteousness of another; and because I am thus righteous, God accepteth of my person as such, and bestoweth upon me his Grace; the which, at first, for want of skill and experience in the word of righteousness, I make use of but poorly, and have need to be certified that I am made righteous, and that I have eternal life; not by Faith first and immediately, but by the written Word, which is called the Word of Faith; which Word declareth unto me (to whom Grace, and so Faith in the Seed of it, is given) that I have eternal life, and that I should with boldness, unto peace,

and

and joy, believe on the Son of God, (*Heb* 5. 13. *Rom.* 15. 13. 1 *Joh* 5. 13.) But

Again, I, in the first acts of my Faith, when I am come at Christ, do not accept of him, because, *I know*, I am righteous, either with imputed righteousness, or with that which is inherent: both these, as to my present priviledge in them, may be hidden from mine eyes, and I onely put upon taking of encouragement to close with Christ for life and righteousness, as he is set forth to be a propitiation, before mine eyes, in the Word of the truth of the Gospel; to the which word I adhere as, or because, I find I want peace with God in my Soul, and because I am convinced that the means of peace is not to be found any where but in Jesus Christ. Now, by my thus adhering to him, I find stay for my Soul, and peace to my Conscience, because the Word doth assertain me that he that believeth on him hath remission of sins, hath eternal life, and shall be saved from the wrath to come.

But alas! who knows (the many streights, and, as I may say, the stress of weather, I mean) the cold blasts of Hell, with which the poor Soul is assaulted, betwixt its receiving of Grace, and its sensible closing with Jesus Christ? None, I dare say, but *IT* and its *FELLOWS*. *The heart knows its own bitterness, and a stranger intermedleth not with his joy*, (Prov. 14. 10.) No sooner doth Satan perceive that God is doing with the Soul in a way of Grace and Mercy, but he endeavoureth what he may, to make the renewing thereof bitter and wearisome work to the sinner. O what Mists, what Mountains, what Clouds, what Darkness, what Objections, what false Apprehensions of

of God, of Christ, of Grace, of the Word, and of the Souls condition, doth he now lay before it, and haunt it with; whereby he fighteth, dejecteth, casteth down, daunteth, destresseth, and almost driveth it quite into dispair. Now by the reason of these things Faith (and all the grace that is in the Soul) is hard put to it to come at the promise, and by the promise to Christ, as 'tis said, when the tempest and great danger of shipwrack lay upon the Vessel in which Paul was, *They had much work to come by the boat*, (Acts 27. 16.) For Satans design is; if he cannot keep the Soul *from* Christ, to make his coming to him, and closing with him, as hard, difficult, and troublesom, as he by his devices can. But Faith, true justifying Faith, is a Grace that is not weary by all that Satan can do; but meditateth upon the Word, and taketh stomach and courage, fighteth, and crieth, and by crying and fighting, by help from Heaven, its way is made through all the oppositions that appear so mighty, and draweth up at last to Jesus Christ, into whose bosom it putteth the Soul, where for the time it sweetly resteth after its marvelous tossings to and fro.

And besides what hath been said, let me yet illustrate this truth unto you by this familiar similitude.

Suppose a man, a Traitor, that *by the Law should die for his sin*, is yet such an one, that the King hath exceeding kindness for; may not the King pardon this man of his clemency; yea, order that his Pardon should be drawn up and sealed, and so in every sence be made sure, and yet, for the present, keep all this close enough from the Ears, or the knowledge of the person therein concerned.

Yea,

Yea, may not the King after all leave this person, with others under the same transgression, to sue for, and obtain this Pardon with great expence and difficulty, with many tears and heart-akings, with a many fears and dubious cogitations.

Why this is the case between God and the Soul that he saveth; he saveth him, pardoneth him, and secureth him from the curse and death that to him is due for sin, but yet doth not tell him so, *but ascend in his great suit unto God for it.* Only this difference we must make in this between God and the Potentates of this world: God cannot pardon before the sinner stands before him righteous by the righteousness of Christ; because he has in Judgement, and Justice, and righteousness, threatned and concluded, that he that wants righteousness shall dye.

And I say again, because this righteousness is Gods, and at Gods dispose onely, 'tis God that must make a man righteous before he can forgive him his sins, or bestow upon him of his secondary Blessings; to wit, his Spirit and the Graces thereof. And I say again, it must be this righteousness, for it can be no other that must justifie a sinner from sin in the sight of God, and from the Sentence of his Law. But

Secondly, This is, and must be, the way of God with the sinner, that Faith may, not onely have *an object to work upon*, but *a motive to work by.*

1*st.* Here, as I said, Faith hath an Object to work *upon*, and that is the Person of Christ, and that

hat perſonal righteouſneſs of his which he in the ays of his fleſh did finiſh to juſtifie ſinners with-l. This is, I ſay, the object of *Faith* for Juſti-cation, whereunto the Soul by *it*, doth continu-lly reſort. Hence *David* ſaid to Chriſt, *Be thou y ſtrong habitation*; or as you have it in the Mar-n, *Be thou to me for a rock of habitation, where-nto I may continually reſort*, (Pſal. 71. 3.) And wo things he inſerts by ſo ſaying.

The *Firſt* is, that the Chriſtian is a man under ntinual Exerciſes, ſometimes one way, and ſome-mes another; but all his Exerciſes have a ten-ncy in them more or leſs to ſpoil him, if he als with them hand to hand; therefore he is ther for flying than ſtanding; for flying to riſt then for grapling with them in and by his n power.

The *Second* is, that Chriſt is of God provided be our ſhelter as to this very thing. Hence his *e is ſaid to be a ſtrong tower, and that the hteous run into it and are ſafe*, (Prov. 18. 10.) at alſo of *David* in the Sixty firſt Pſalm, is ve-pregnant to this purpoſe; *Mine enemies*, ſaith *would daily ſwallow me up, for they be many t fight againſt me, O thou moſt high.* And what n? Why, *What time I am afraid*, ſaith he, *I ll truſt in thee.* Thus you ſee, Faith hath an ject to work upon, to carry the Soul unto, and ecure the Soul in, in times of difficulty, and are almoſt continually, and that object is Je-Chriſt and his righteouſneſs. But

dly. Again, as Faith hath an *object* to work *upon*,

upon, ſo it hath a *motive* to work *by*; and that is the love of God in giving of Chriſt to the Soul for righteouſneſs. Nor is there any Profeſſion, Religion, or Duty and Performance, that is at all regarded where this Faith, which by ſuch means can work, is wanting, *For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion but faith which worketh by love.* So (*Gal.* 5. 6.) he ſaith not here, but Faith which acteth lovely; or but Faith whoſe fruit is love, (though true Faith hath love for its off-ſpring) but Faith which worketh *BY* love; that is true ſaving juſtifying Faith, as it beholdeth the righteouſneſs of Chriſt, as made over to the Soul for Juſtification; ſo it beholdeth love, love to be the cauſe of it ſo being made over. It beholdeth love in the Father, in giving of his Son; and love in the Son in giving of himſelf to be made ſoul-ſaving righteouſneſs for me. And this *ſeeing*, it worketh, or *this* apprehending, it worketh by it; that is, it is ſtirred up to an holy boldneſs of venturing all eternal concerns upon Chriſt, and alſo to an holy endeared affecting love of him for his ſweet and bleſſed redeeming love. Hence the Apoſtle ſaith, *The love of Chriſt conſtraineth us that we thus judge that if one died for all, then are all dead; and that he died for all, that they that live ſhould not henceforth live unto themſelves, but unto him that died for them and roſe again,* (2 Cor. 5. 14.)

Thus then is the Heart united in affection and love to the Father and the Son, for the love that they have ſhewed to the poor ſinner, in their thus delivering him from the wrath to come. Now doth this *love* of God cauſe that the faith of the poor man ſhould work by *IT* to him alone, not

for

for by this love Faith worketh, in ſweet paſſions and pangs of love, to all that are thus reconciled as this ſinner ſeeth he is. The *motive* then whereby Faith worketh, both as to Juſtification, and Sanctification, the great motive to them, I ſay, is Love, the love of God, and the love of Ghriſt: *We love him becauſe he firſt loved us.* That is when our Faith hath told us ſo; for ſo are the words above, *We have known and believed the love that God hath to us.* And then, *We love him becauſe he firſt loved us.* And then, *This commandment have we from him, that he that loveth God, loveth his brother alſo,* (1 Joh. 4. 16, 17, 18, 19, 20, 21.) But this our poor Phariſee underſtandeth not. But

Fifthly, Righteouſneſs by Imputation muſt be firſt, *to cut off boaſting from the heart, conceit and lips of men.* Wherefore he ſaith, as alſo was hinted afore, *That we are juſtified freely by the Grace of God*, not through or for the ſake of an holy and Goſpel-principle in us; but *thorough the redemption that is in Jeſus Chriſt*, &c. *Where is boaſting then? It is excluded. By what Law? of works? nay but by the Law of faith.* And this is the Law of Faith that we are juſtified as afore, (*Rom.* 4. 24, 25.) Nor can any man propound ſuch an eſſential way to cut of boaſting as *this*, which is of Gods providing: For what has man here to boaſt of? No righteouſneſs, nor yet of the application of it to his Soul. The righteouſneſs is Chriſts, not the ſinners. The imputation is Gods, not the ſinners. The cauſe of imputation is Gods Grace and Love, not the ſinners works of righteouſneſs. The time of Gods imputing righteouſneſs, is when the ſinner was a ſinner, wrapped up in ignorance and wallowing in his vanity, not when he was good,

or when he was seeking of it; for his inward Gospel-goodness is a fruit of the imputation of Justifying righteousness, as has been already shewed. *Where is boasting then?* Where is our Pharisee then, with his brags of not being as other men are? it is excluded, and he with it, and the poor Publicane taken into favour, that boasting might be cut off. *Not of works, lest any man should boast*, lest any man should. There is no trust to be put in men; those that seem most humble, and that, to appearance, are fartheſt off from pride, 'tis natural to them to boast; yea, to boast now, now they have no cause to boast: For by Grace are we saved through *FAITH*, and *THAT* not of our selves, it is the gift of God. Not of works, lest any man should boast.

But if man is so prone to boast, when yet there is no ground of boasting in him, nor yet in what he doth! how would he have boasted had he been permitted by the God of Heaven to have done *something*, though that *something* had been but a very little *something* towards his Justification. But God has prevented boasting by doing as he has done, (*Eph.* 2. 8, 9.) Nay, the Apostle addeth further, (lest any man should boast) that as to good works we are Gods workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them, (*verse* 10.) Can the Tree boast because it is a Sweeting-tree, since 'twas not the Tree, but God that made it such: Where is boasting then? *But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that according as it is written, he that glorieth, let him glory in the Lord,*

(1 Cor.

(1 Cor. 1. 30, 31.) Where is boasting then? Where is our Pharisee then, with all his works of righteousness, and with his boasts of being better than his Neighbours?

It may be said, If we should be justified for the sake of our inherent righteousness, since that righteousness is the gift of God, will it not follow that boasting is, in the occasion thereof, cut off?

Answ. No, for although the Principle of inherent righteousness be the gift of God, yet it bringeth forth fruits, by man, and through man, and so man having a hand therein, though he should have never so little, he has an occasion offered him to boast. Yea, if a man should be justified before God by the Grace, or the working of the grace of Faith in him, he would have ground of occasion to boast, because Faith though it be the gift of God, yet as it acteth in man, takes man along with it in its so acting; yea, the acting of Faith is as often attributed to the man by whom 'tis acted, and oftener, than to the Grace it self; how then can it be but that man must have an hand therein, and so a ground therein, or thereof to boast.

But now! since Justification from the Curse of the Law before God, lieth onely and wholly in Gods imputing of Christs righteousness to a man, and that to while the man to whom it is imputed is in himself wicked and ungodly, there is no room left for boasting before God, for that is the boasting intended, but rather an occasion given to shame and confusion of face, and to stop the mouth for ever, since Justification comes to him in a way so far above him, so vastly without him, his skill, help, or what else soever, (*Ezek.* 16. 61, 62, 63.)

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Sixthly, Righteouſneſs by imputation muſt be firſt, *that Juſtification may not be of debt, but mercy and grace.* This is evident from Reaſon: It is meet that God ſhould therefore juſtifie us by a righteouſneſs of his own, not of his own *preſcribing*, for that he may do and yet the righteouſneſs be ours; but of his own *providing*, that the righteouſneſs may be his. *Now to him that worketh is the reward not reckoned of grace but of debt*, Rom. 4. 2, 3, 4. If I work for juſtifying righteouſneſs, and that way get righteouſneſs, my Juſtification is not of Grace but of Debt, God *giveth* it not unto me, for he *oweth* it unto me; ſo then 'tis no longer *his* but *mine*: Mine not of Grace, but Debt: And if ſo then, I thank him not for remiſſion of ſins, nor for the Kingdom of Heaven, nor for Eternal Life; for if juſtifying righteouſneſs is of debt, then when I have it, and what dependeth thereon, I have but mine own, that which God oweth to me.

Nor will it help at all to ſay, *but I obtain it by Gods Grace in me*, becauſe that doth not cut off my work, nor prevent my having of an hand in my juſtifying righteouſneſs.

Suppoſe I give a man materials, even all materials that are neceſſary to the compleating of ſuch or ſuch a thing; yet if he worketh, though the materials be mine, I am to him a debtor, and he deſerveth a reward. Thou ſaiſt God has given thee his Spirit, his Grace, and all other things that are neceſſary for the working up of a compleat righteouſneſs. Well, but is thy work required to the finiſhing of this righteouſneſs? If ſo, this is *NOT* the righteouſneſs that juſtifieth, be-

cauſe

cauſe 'tis ſuch as has thy hand, thy workmanſhip therein, and ſo obtains a reward. And obſerve it, Righteouſneſs, juſtifying Righteouſneſs, conſiſteth not in a Principle of Righteouſneſs, but in works of Righteouſneſs; that is, in good duties, in obedience, in a walking in the Law to the pleaſing of the Law, and the content of the Juſtice of God.

I ſuppoſe again, that thou ſhalt conclude with me, that juſtifying Righteouſneſs, I mean that which juſtifies from the Curſe of the Law, reſideth onely in the obedience of the Son of God; and that the principle of Grace that is in thee, is none of that Righteouſneſs, no, not then when thou haſt to the utmoſt walked with God according to thy gift and Grace: Yet if thou concludeſt that this Principle muſt be in thee, and theſe works done by thee, before this juſtifying righteouſneſs is imputed to thee for juſtification, thou layeſt a *Caviat* in againſt Juſtification *by* Grace; and alſo concludeſt, that though thou art not juſtified *by* thy Righteouſneſs, but *by* Chriſt, yet thou art juſtified *by* Chriſts Righteouſneſs, *for* the ſake of thine own, and ſo makeſt Juſtification to be ſtill a debt. But here the Scripture doth alſo cut thee off: *Not FOR thy righteouſneſs, or for the righteouſneſs of thine heart doeſt thou poſſeſs the land*, (which was but a type of Heaven) and if our righteouſneſs cannot give us by its excellency a ſhare in the Type, be ſure, that *FOR* it, we ſhall never be ſharers in the Anti-type it ſelf. *Underſtand therefore that the Lord thy God giveth thee not this good land to poſſeſs it, for thy righteouſneſs; for thou art a ſtiff-necked people*, Deut. 9. 5, 6.

Goſpel-performances therefore are not firſt; that was firſt, *FOR* the ſake of which God did receive theſe people into favour with himſelf, and that was a covenant righteouſneſs; and where could that covenant righteouſneſs be found but in the *Prince*, *Mediator*, and *High Prieſt* of the Covenant: For 'twas *HE*, and *HE* onely that was appointed of God; nor could any but himſelf bring in everlaſting righteouſneſs, (*Dan.* 9. 24, 25.) This is evident from theſe Texts laſt mentioned; it was not for their righteouſneſs that they poſſeſſed the Land.

Again, as it was not for their righteouſneſs that they were made poſſeſſors of the Land, ſo it was not for the ſake of their righteouſneſs that they were made partakers of ſuch a righteouſneſs that did make them poſſeſs the Land. This is plain to Reaſon; for then inherent, or inherent, and perſonal Righteouſneſs, when by us performed, is of worth to obtain of God a juſtifying Righteouſneſs. But if it be of worth to obtain a juſtifying righteouſneſs, then as it ſeems, it is more commodious to both parties than is juſtifying righteouſneſs. Firſt, it is more commodious to him that worketh it, *for* by *it* he obtaineth everlaſting righteouſneſs. And ſecondly, it is more commodious unto him that receiveth it, elſe why doth he for it give us a due debt, and ſo put upon us the everlaſting juſtifying righteouſneſs.

Perhaps it will be objected *that God doth all this of Grace*; but I anſwer, that theſe are but fallacious words, ſpake by the tongue of the crafty. For we are not now in diſcourſe of what rewards God can give to the operations of his own Grace in us, but whether he can in a way of juſtice,

(or

(or how you will) bestow any spiritual blessing upon sinful creatures, against whom, for sin, he has pronounced the curse of the Law, before he hath found them in a righteousness that is proved to be as good Justice and righteousness as is the Justice and Righteousness of the Law, with whom we have to do.

I assert he cannot, *because he cannot lie*, because *he cannot deny himself:* For if he should first threaten the transgression of the Law with death, and yet afterwards receive the transgressor to Grace without a plenary satisfaction, what is this but to lye, and to diminish his truth, righteousness, and faithfulness; yea, and also to overthrow the sanction and perfect holiness of his Law. His Mercy therefore must act so towards this sinner, that Justice may be content, and that can never be, without a justifying righteousness.

Now what this justifying righteousness should be, and when imputed, that's the question. I say, 'tis the righteousness or the obedience of the Son of God in the flesh which he assumed, and *so his own*, and the righteousness of no body else, otherwise than by Imputation.

I say again, that this righteousness must be imputed *first*, that the sinner may stand just in Gods sight from the Curse, and that God might deal with him both in a way of Justice, as well as Mercy, and yet do the sinner no harm.

But you may ask, How did God deal with sinners before this Righteousness was actually in being?

I answer, He did then deal with sinners even as he dealeth with them now; he justified them by it, by vertue of the suertiship of him that was to

bring it in Christ became suerty for us, and by his suertiship laid himself under an obligation to bring in, in time, for those for whom he became a Surety, this everlasting and justifying Righteousness, and by vertue of this those of his Elect that came into and went out of the world, before he came to perform his work, were saved *through the forbearance of God.* Wherefore, before the Lord *came*, they were saved for the Lords *sake*, and for the sake of his *Name.* And they that were spiritually wise, understood it, and pleaded it as their necessities required, and the Lord for *HIS* sake also accepted them, (*Heb.* 7. 22. *Rom.* 4. 24. *Dan.* 9. 17. *Psal.* 25. 11.)

Seventhly, Righteousness by Imputation must be first: *That Justification may be certain; Therefore it is of faith*, (of the Righteousness that Faith layeth hold on) *that it might be by grace, to the end the promise might be free to all the seed*, (Rom. 4. 16.) That the Promise, What Promise? The promise of remission of Sins, *&c.* might be sure.

Now a promise of remission of sins supposeth a Righteousness, a Righteousness going before; for there is no forgiveness of sins, nor promise of forgiveness, but for the sake of righteousness: but not for the sake of righteousness that *shall be* by us, but that *IS* already found in Christ as head, and so imputed to the Elect for their remission. *God for Christs sake hath forgiven you*, (Eph. 4. 32. and 5, 1.) For Christs sake; that is, for the sake of the righteousness of Christ. Therefore imputed Righteousness must be first; yea, it must be before Forgiveness, and Forgiveness is extended by

by God, *then* when we lie in our bloud, though to us 'tis manifested afterwards. Therefore it is *OF* Faith, he saith not *BY* it, respecting the act of Faith; but *OF*, respecting the Doctrine or word which presenteth me with this blessed imputed Righteousness; *They that are of faith, are the children of faithful* Abraham. They that are *of* the Doctrine of Faith, for all the Elect are the Sons of that Doctrine in which is this righteousness of Christ contained; yea, they are begotten by it of God to this Inheritance, to their comfortable enjoyment of the comfort of it by Faith.

That the Promise might be sure to all the Seed; to all them wrapped up in the Promise, and so begotten and born. That it might be sure, implying that there is no certain way of Salvation for the Elect but this, because God can never by other means reconcile us to himself; for his heavenly eyes perceive through and through the silly Cobweb-righteousness that we work; yea, they spye faults and sins in the best of our Gospel-performances: How then can God put any trust in such people, or how can remission be extended to us for the sake of that? Yea, our Faith is faulty, and also unperfect, how then should remission be extended to us for the sake of that; but now the Righteousness of Christ is perfect, perpetual and stable as the *great Mountains*, wherefore he is called the Rock of our Salvation, because a man may assoon tumble the Mountains before him, as one would tumble a little Ball, I say, assoon as sin can make invalid the righteousness of Christ, when, and unto whom, God shall impute it for Justice, (*Psal.* 36.) In the Margin it is said to be *like*

the Mountain of God; to wit, that is called Mount *Zion*, or that *Moriah* on which the Temple was builded, and upon which it ſtood: All other bottoms are fickle, all other Righteouſneſſes are ſo feeble, ſhort, narrow, and thin, yea, ſo ſpecked and full of Imperfections; *For what the law could not do in that it was weak through the fleſh, Chriſt did for us in the ſimilitude of ſinful fleſh.* But what could not the Law do? Why it could not give us Righteouſneſs, nor ſtrengthen us to perform it. It could not give us any certain, ſolid, well-grounded hope of remiſſion of ſin and ſalvation, but the bringing in of a better hope did, by the which we draw nigh unto God.

Wherefore this Righteouſneſs being imputed, Juſtice findeth no fault therewith, but conſenteth to the extending to the ſinner thoſe bleſſings that tend to perfect his happineſs in the Heavens.

Eighthly, Righteouſneſs by Imputation muſt be firſt, *That in all things Chriſt may have the prehemency.* Chriſt is head of the Church, and therefore let him have the higheſt honour in the Soul; but how can he have that, if any precede as to Juſtification, before his perfect righteouſneſs be imputed. If it be ſaid, Grace may be in the Soul, though the Soul doth not act it, till the moment that juſtifying righteouſneſs ſhall be imputed.

I ask, what ſhould it do there before, or to what purpoſe is it there, if it be not acted? And again, how came it thither, how got the Soul poſſeſſion of it, while it was unjuſtified? Or how could God in juſtice give it to a perſon that by the

the Law ſtood condemned, before they were quitted from that condemnation? And, I ſay, nothing can ſet the Soul free from that Curſe, but the perfect obedience of Chriſt; nor that neither, if it be not imputed, to that end, to the ſinner by the Grace of God.

Imputed, that is, reckoned, or accounted to him: And why ſhould it not be accounted to him for righteouſneſs? Who did Chriſt bring it into the world for? for the righteous, or for ſinners? no doubt for ſinners. And how muſt it be reckoned to them, when in circumciſion or in uncircumciſion; not in circumciſion, but in uncircumciſion; not as righteous, but as ſinners. And how are they to conſider of themſelves, even then when they firſt are apprehenſive of their need of this righteouſneſs? Are they to think that they are righteous, or ſinners?

And again, how are they to believe concerning themſelves, then when they put forth the firſt act of Faith towards this righteouſneſs for Juſtification; are they to think that they are righteous or ſinners? Sinners, ſinners doubtleſs they are to reckon themſelves, and as ſuch to reckon themſelves juſtified by this righteouſneſs. And this is according to the Sentence of God, as appeareth by ſuch ſayings.

For when we were yet without ſtrength in due time Chriſt died for the ungodly.

But God commended his love towards us, in that while we were yet ſinners Chriſt died for us.

For if while we were enemies we were reconciled to God by the death of his ſon, &c. (Rom. 5.)

Out

Out of these words I gather these three things.

1, That Christ by Gods appointment died for us.

2. That by his Death he reconciled us to God.

3. That even then when the very act of reconciliation was in performing, and also when performed, we were ungodly, sinners, enemies.

Now the act by which we are said to be reconciled to God while ungodly, while sinners, and while enemies, was Christs offering himself a Sacrifice for us, which is in the words above-mentioned called his Death. Christ died, Christ died for the ungodly, Christ died for us while sinners, Christ reconciled us to God by his death. And just, as here Christ is said to dye for us, so the Father is said to impute righteousness to us; to wit, as we are without works, as we are ungodly; *Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* He worketh not, but is ungodly when this gracious act of God, in imputing of the righteousness of Christ to him, is extended, the which when he shall believe, his Faith is counted to him for righteousness. And why should we not have the benefit of the righteousness while we are ungodly, since 'twas compleated for us while we were yet ungodly? yea, we have the benefit of it; *For when we were enemies, we were reconciled to God by the death of his Son.*

When I say, *the benefit*, I mean that benefit that we are capable of, and that is Justification before God; for that a man may be capable of while he

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is in himself ungodly, because this Justice comes to him by the righteousness of another. True, was it to be his own righteousness by which he was to be justified, he should not, could not, so be, as, or, while he is ungodly: But the righteousness is Christs, and that imputed by God, not as a reward for work, or of debt, but freely by his Grace, to the glory of it, and therefore *may* be done, and *is* so, while the person concerned is without works, ungodly, and a sinner.

And he that denieth that we are capable of this benefit while we are sinners, and ungodly, may with like reason deny that we are created Beings: For that which is *done* for a man without him, may be done for him, not onely at any time which they that do it shall appoint, but for him while in any condition in this world. While a man is a beggar, may not I make him worth Ten thousand a year if I can and will; yea, and yet he shall not know thereof in that moment that I make him so? yet the Revenue of that Estate shall really be his from the moment that I make him so, and he shall know it too *at the rent-day*.

This is the case, we are sinners and ungodly; there is a righteousness wrought out by Jesus Christ, the which God hath designed we shall be made righteous by; and by it, if he will impute it to us, we shall be righteous in his sight, even then when we are yet ungodly in our selves; *for he justifies the ungodly*.

Now though it is irregular and blame-worthy in man to justifie the wicked, because he cannot for the wicked provide, and clothe him with a justifying Righteousness; yet it is glorious and forever-worthy of praise for God to do it; because

cauſe it is in his power, not onely to forgive, but to make a man righteous, even then when he is a ſinner, and to juſtifie him, as afore is proved, while he is ungodly.

But it may be yet objected, *That though God has received ſatisfaction for ſin, and ſo ſufficient terms of reconciliation by the obedience and death of his Son, yet he imputeth it not unto us but upon condition of our becoming good.*

Anſw. This muſt not be admitted: For,

First, *The Scripture ſaith not ſo*; but that we are reconciled to God by the death of his Son, and juſtified too, and that while, or when, we are ſinners and ungodly.

Secondly, If this Objection carrieth the truth in it, then it follows that the Holy Ghoſt, Faith, and ſo all Grace, may be given to us, and we may have it dwelling in us, yea acting in us, before we ſtand righteous in the judgement of the Law before God, (for nothing can make us ſtand Juſt before God in the judgement of the Law, but the obedience of the Son of God without us.) And if the Holy Ghoſt, Faith, and ſo conſequently the habit of every Grace, may be in us, acting in us, before Chriſts Righteouſneſs be by God imputed to us, then we are not juſtified as ſinners and ungodly; but as perſons inherently holy and righteous before.

But I have over and over already ſhewed you, that this cannot be, therefore righteouſneſs for Juſtification muſt be imputed firſt. And here let me preſent the Reader with two or three things.

Firſt,

First, That Juſtification before God is one thing; and Juſtification to the Underſtanding and Conſcience is another. Now, I am treating of Juſtification before God, not of *it* as to mans Underſtanding and Conſcience: And I ſay, a man may be juſtified before God, even then when himſelf knoweth nothing thereof, *Iſai.* 40. 2. *Matth.* 9. 2. and ſo when, and while he hath not Faith about it, but is ungodly.

Secondly, There is a Juſtification by Faith, by Faiths applying of that righteouſneſs to the Underſtanding and Conſcience, which God hath afore of his Grace imputed for righteouſneſs to the Soul for Juſtification in *his* ſight. And this is that by which we, as to ſenſe and feeling, have peace with God: *Being juſtified by faith we have peace with God through our Lord Jeſus Chriſt*, Rom. 5. 1. And theſe two the Apoſtle keepeth diſtinct, a little lower in this Chapter: For after that he had ſaid (over the tenth) *that while we were enemies we were reconciled to God by the death of his Son*: he addeth, *And not onely ſo, but we joy in God through our Lord Jeſus Chriſt, by whom we have now received the atonement*, (verſ. 11.) Here you ſee, that to be reconciled to God by the death of his Son, is one thing; and for us actually, (for that I think he aimeth at) and for us actually to receive by Faith, this reconciliation, is another. That is a thing over and above, and not onely ſo, but we have *received* the atonement.

Thirdly, *Men do not gather their Juſtification from Gods ſingle act of imputing of righteouſneſs, that*

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we might ſtand clear in his ſight from the Curſe and Judgement of the Law; but from the world, the which they neither ſee nor underſtand, till it is brought to their underſtanding by the light and glory of the Holy Ghoſt.

We are not therefore in the miniſtry of the Word to pronounce any man juſtified, from a ſuppoſition that God has imputed righteouſneſs to him, (ſince that act is not known to us) until the fruits that follow thereupon do break out before our eyes; to wit, the ſigns, and effects of the Holy Ghoſts in-dwelling in our Souls. And then we may conclude it; that is, that ſuch an one ſtands Juſt before God, yet not for the ſake of his inherent righteouſneſs, nor yet for the fruits thereof, and ſo not for the ſake of the act of Faith, but for the ſake of Jeſus Chriſt his doing and ſuffering for us.

Nor will it avail to object, *That if at firſt we ſtand Juſt before God by his imputing of Chriſts righteouſneſs unto us, though Faith be not in us to act, we may always ſtand juſtified ſo; and ſo what need of Faith?* for therefore are we juſtified, firſt, by the imputation of God, as we are ungodly, that *thereby* we might be made capable of receiving of the Holy Ghoſt, and his Graces in a way of righteouſneſs and Juſtice. Beſides, God will have thoſe that he ſhall juſtifie by his Grace through the Redemption that is in Jeſus Chriſt, to have the Holy Ghoſt, and ſo Faith that they may know and believe the things not onely that *ſhall* be, but that *already ARE*, freely given to us of God. *Now*, ſays *Paul*, *we have received, not the ſpirit of the world, but the ſpirit which is of God, that we may know the things that are freely given to us of God,*

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(the 1 *Cor.* 2. 12.) To *know*, that is, to *believe*: It is given to you to believe, who believe according to the working of his mighty Power, and we have known and believed the love that God hath to us, precedent to our believing, (*Joh.* 4. 16.) He then that is justified by Gods Imputation, shall believe by the power of the Holy Ghost; for that *MUST* come, and work Faith, and strengthen the Soul to act it, because imputed righteousness has gone before. He then that believeth shall be saved; for his believing is a sign, not a cause, of his being made righteous before God by his imputation: And he that believeth not shall be damned, because his non-belief is a *sign* that he is not righteous, and a *cause* that his sins abide upon him.

And thus much for the Pharisee, and for his information; and now I come to that part of the Text which remains, which part in special respecteth the Publicane.

And the Publicane ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

WHat *this Publicane* was, I have ſhewed you, both with reſpect to his Nation, Office, and Diſpoſition. Wherefore I ſhall not here trouble the Reader as to that, with a ſecond reherſal of things, we now therefore come to his Repentance in the whole and in the parts of it; concerning which I ſhall take notice of ſeveral things, ſome more remote, and ſome more near to the matter and life of it.

But firſt let us ſee how *thwart* and *croſs* the *Phariſee* and the *Publicane* did lie in the Temple one to another, while they both were preſenting of their Prayers to God.

Firſt, *The Phariſee he goes in boldly*, fears nothing, but truſteth in himſelf that his ſtate is good, that God loves him, and that there was no doubt to be made but of his good ſpeed in this his religious Enterprize. But alas! *poor Publicane*, he *Sneaks*, he *Lears*, he is hardly able to *crawl* into the Temple; and when he comes there, ſtands behind, a *looſ off*, as one not worthy to approach the Divine preſence.

Secondly, *The Phariſee at his approach hath his mouth*

mouth full of ſomething; yea, of many fine things, whereby he ſtroaks himſelf over the head, and in effect calls himſelf, and that in *his* preſence, one of Gods white boys, that always kept cloſe to his Will, abode with him; or as the Prodigal's Brother ſaid, *Lo, theſe many years do I ſerve thee, neither tranſgreſſed I at any time thy commandment*, (Luke 15. 29.) But alas! *poor Publicane*, thy guilt, as to theſe pleas, ſtops thy mouth; thou haſt not one good thing to ſay of thy ſelf, not one rag of righteouſneſs; thy Converſation tells thee ſo, thy Conſcience tells thee ſo; yea, and if thou ſhouldeſt now attempt to ſet a good face on't, and for thy credit ſay ſomething after the Phariſee in way of thine own commendations, yet here is God on the one ſide, the Phariſee on the other, together with thine own Heart to give thee check, to rebuke thee, to condemn thee, and to lay thee even with the ground for thy inſolency.

Thirdly, *The Phariſee* in his approach to God, *wipes his fingers of the Publicanes enormities*, will not come nigh him leſt he ſhould defile him with his beaſtly rags: *I am not as other men are, nor yet as this Publicane.* But the *poor Publicane*, alas for him, his fingers are not clean, nor can he tell how to make them ſo; beſides, he meekly and quietly puts up this reflection of the *Phariſee* upon him, and by ſilent behaviour juſtifies the ſevere Sentance of that ſelf-righteous man, concluding with him, that for his part he is wretched and miſerable, and poor, and blinde, and naked, and not worthy to come nigh, or to ſtand by, ſo good, ſo vertuous, ſo holy, and ſo deſerving a man as our ſpangling Phariſee is.

Fourthly,

Fourthly, *The Phariſee*, as at Feaſts and Synagogues, *choſe the chief and firſt place for his perſon*, and for his Prayer, counting that the *Publicane* was not meet, ought not to preſume to let his ſtinking breath once come out of his po'luted Lips in the Temple till he had made his holy Prayer. And poor Publicane, how do'ſt thou hear and put up this with all other affronts, counting even as the Phariſee counted of thee, that thou waſt but a Dog in compariſon of him, and therefore not fit to go before, but to come, as in Chains, behind, and forbear to preſent thy mournful and debtorous Supplication to the holy God, till he had preſented him with his, in his own conceit, brave, gay, and fine Oration.

Fifthly, *The Phariſee*, as he is numerous in his repeating of his good deeds, *ſo is ſtiff in ſtanding to them*, bearing up himſelf, that he hath now ſufficient foundation on which to bear up his Soul againſt all the attempts of the Law, the Devil, Sin, and Hell. But alas *poor Publicane!* thou ſtandeſt naked; nay, worſe than naked; for thou art clothed with filthy Garments, thy ſins cover thy face with ſhame: Nor haſt thou in, from, or of thy ſelf, any defence from, or ſhelter againſt the attempts, aſſaults, and cenſures of thy ghoſtly Enemies, but art now in thine own eyes (though in the Temple) caſt forth into the open field ſtark naked, to the lothing of thy perſon, as in the day that thou waſt born, and there ready to be devoured or torn in pieces for thy tranſgreſſions againſt thy God.

What wilt thou do *Publicane!* what wilt thou do!

do! Come, let's see, which way wilt thou begin to address thy self to God? bethink thy self man, hast thou any thing to say, speak out man, the Pharisee by this time has done and received his Sentence. *Make an O yes; let all the world be silent; yea, let the Angels of Heaven come near and listen; for the Publicane is come to have to do with God! Yea, is come from the receipt of Custom into the Temple to pray to him.*

And the Publicane standing afar off, would not lift up so much as his eyes to heaven; but smote upon his breast, saying, God be merciful to me a sinner. And is this thy way, poor *Publicane*; O cunning sinner! O crafty Publicane! thy wisdom has outdone the Pharisee; for 'tis better to apply our selves to Gods Mercy, than to trust to our selves that we are righteous. But that the Publicane did hit the Mark, yea, get nearer *unto*, and more *into*, the heart of God and his Son than did the Pharisee, the sequel of the matter will make manifest.

Take notice then of this profound Speech of the Publicane, every word is heavier than the earth, and has more argument in it, than has ten thousand Pharisaical Prayers: *God be merciful to me a sinner.* Yea, the Son of God was so delighted with this Prayer, that for the sake of it, he even as a Limner, draweth out the Publicane in his manner of standing, behaviour, gestures, *&c.* while he makes this Prayer to God. Wherefore we will take notice both of the one and of the other; for surely his *GESTURES* put luster unto his Prayer and Repentance.

1. His *Prayer* you see is this, *God be merciful to me a sinner.* His

His *Geſtures* in his Prayer were in general three.

1. He ſtood *afar off.*
2. He would not lift up *ſo much as his eyes to heaven.*
3. He *ſmote upon his breaſt,* with his fiſt, ſaying, *God be merciful to me a ſinner.*

To begin firſt with his Prayer. In his Prayer we have two things to conſider of.

1. His Confeſſion; *I am a ſinner.*
2. His imploring of help againſt this malady. *God be merciful to me a ſinner.*

In his *Confeſſion* divers things are to be taken notice of. As,

Firſt, *The fairneſs and ſimplicity of his Confeſſion. A ſinner*; I am a ſinner; *God be merciful to me a ſinner.* This indeed he was, and this indeed confeſſes; and this, I ſay, he doth of godly ſimplicity. For, for a man to confeſs himſelf a ſinner, it is to ſpeak all againſt himſelf that can be ſpoken. And man, as degenerate, is too much an hypocrite, and too much a ſelf-flatterer, thus to confeſs againſt himſelf, unleſs made ſimple, and honeſt about the thing, through the power of Conviction upon his Heart. And it is yet worth your noting, that he doth not ſay he *was*, or *had* been, but that at *that* time his ſtate was ſuch, to wit, a ſinner. God be merciful to me a ſinner, or who *am* and now ſtand before thee a ſinner, or in my ſins.

Now

Now a little to shew you what it is to be a sinner; for every one that sinneth may not in a proper sence be called a sinner. Saints, the sanctified in Christ Jesus, do often sin, but it is not proper to call them *sinners:* But here the *Publicane* calls himself a *sinner*; and therefore in effect calls himself an evil Tree, one that hath neither good nature, nor that beareth good fruit: One whose Body and Soul is polluted, whose Mind and Conscience is defiled: One who hath walked according to the course of this world, and after the Spirit that now worketh in the children of disobedience: They having their minds at enmity with or against God, and that are taken captive by the Devil at his will. A sinner, one whose trade hath been in and about sin, and the works of Satan, all my days.

Thus he *waves* all pleas, and shews of *pleas, and stoops his neck immediately to the block.* Though he was a base man, yet he might have had pleas; pleas, I say, as well as the Pharisee, though not so many, yet as good. He was of the stock of *Abraham*, a Jew, an Israelite of the Israelites, and so a priviledge man in the things and Religion of the Jews, else what doth he do in the Temple? Yea, why did not the Pharisee, if he was a Heathen, lay that to his charge while he stood before God? But the truth is, he could not; for the *Publicane* was a Jew as well as the Pharisee, and consequently might, had he been so disposed, have pleaded that before God, but that he would not, he could not, for his Conscience was under convictions, the awakenings of God was upon him; therefore his Priviledges melt away like Grease, and fly from him like the Chaff of the Summer Threshing-

Threshing-floor, which the Wind takes up and scattereth as the dust; he therefore lets all Priviledges fall, and pleads onely that *he is a sinner.*

Secondly, In this Confession *he judges and condemns himself:* For, for a man to say *I am a sinner*, is as much as to say, I am contrary to the holiness of God, a transgressor of his Law, and consequently an object of the Curse, and an Heir of Hell. The *Publicane* therefore goeth very far in this his Confession, but this is not all; For, for a man to confess that he is a sinner, is in the

Third place to confess, *that there is nothing in him*, done, or can be done by him, that should allure or prevail with God to do any thing for him. For a sinner cannot do good: no, not work up his heart unto one good thought: no, though he should have Heaven it self if he could, or was sure to burn in Hell-fire for ever and ever if he could not. For sin where it is in possession and bears rule, as it doth in every one that we may properly call a sinner, there it hath the mastery of the man, hath bound up his senses in Cords and Chains, and made nothing so odious to the Soul as are the things that be of the Spirit of God. Wherefore it is said of such, that they are enemies in their minds; that the carnal mind is enmity to God, and that wickedness proceedeth of the wicked; and that the Ethiopian may as well cleanse his skin, or the Leopard his spots, as they that are accustomed to do evil may learn to do well, *Ephes.* 2. *Rom.* 8. 1 *Sam.* 24. 13. *Jer.* 13. 23.

Fourthly

Fourthly, In this Confeſſion, *he implicitely acknowledgeth, that ſin is the worſt of things*, forasmuch as it layeth the Soul without the reach of all remedy that can be found under Heaven. Nothing below, or ſhort of the Mercy of God, can deliver a poor Soul from this fearful malady. This the Phariſee did not ſee. Doubtleſs he did conclude, that at ſometime or other he had ſinned; but he never in all his life did arrive to a ſight of what ſin was: His knowledge of it was but falſe and counterfeit, as is manifeſt by his cure; to wit, his own righteouſneſs. For take this for a truth undeniable, that he that thinks himſelf better before God, becauſe of his reformations, never yet had the true knowledge of his ſin. But the *poor Publicane* he had it, he had it in truth, as is manifeſt, becauſe it drives him to the onely Soveraign Remedy. For indeed, the right knowledge of ſin in the guilt and filth, and damning power thereof, makes a man to underſtand, that not any thing but Grace and Mercy by Chriſt, can ſecure him from the helliſh ruines thereof.

Suppoſe a man ſick of an *Appoplexy* unto death, and ſhould for his remedy make uſe onely of thoſe things that are good againſt the ſecond *Ague*, would not this demonſtrate that this man was not ſenſible of the nature and danger of this Diſeaſe. The ſame may be ſaid of every ſinner that ſhall make uſe onely of thoſe means to juſtifie him before God, that can hardly make him go for a good Chriſtian before judicious men. But the *poor Publicane*, he knew the nature of his Diſeaſe, the danger of his Diſeaſe; and knew alſo, that nothing but Mercy, infinite Mercy could cure him thereof.

Fifthly, This confeſſion of the *Publicane*, *decl*
reth that he himſelf was born up now, by an A
mighty, though invincible hand. For ſin, wh
ſeen in its colours, and when appearing in i
monſtrous ſhape and hue, frighteth all morta
out of their wits, away from God; and if he ſto
them not, alſo out of the world. This is man
feſt by *Cain*, *Judas*, *Saul*, and others, who cou
not ſtand up before God under the ſenſe and a
pearance of their ſin, but fly before him, one
one fruit of Diſpair, and one to another. B
now *this Publicane*, though he apprehends his f
and that himſelf was one that was a ſinner, y
he beareth up, cometh into the Temple, appro
ches the preſence of an holy and ſin-revengi
God, ſtands before him, and confeſſes that he
that ugly man, that man that ſin had defiled, a
that had brought himſelf into the danger of da
nation thereby.

This therefore was a mighty act of the *Publ*
cane: He went againſt the voice of Conſcienc
againſt Senſe and Feeling, againſt the Curſe a
condemning Verdict of the Law; he went, as
may ſay, upon hot burning Coals to one that
ſin and ſinners, as ſuch, is not, but conſumi
fire.

Now then, did the *Publicane* this of his o
head, or from his own mind? No verily, there w
ſome ſupernatural power within that did ſecr
ly prompt him on, and ſtrengthen him to t
moſt noble venture. True, there is nothing mo
common among wicked men, than to tick, a
toy, and play with this ſaying of the Publica
God be merciful to me a ſinner; not at all be
ſe

ensible either what sin is, or of their need of Mercy. *And such sinners shall find their speed in the Publicanes prayer, far otherwise than the Publicane sped himself*; it will hap unto them much as it hapned to the Vagabond Jews, Exorcists, who took upon them to call over them that had evil Spirits, the Name of the Lord Jesus; they were beaten by that Spirit, and made fly out of that house naked and wounded, (*Acts* 19 13.) *Poor* sinner, *dead* sinner, thou wilt say the *Publicans* Prayer, and make the *Publicanes* Confession, and say, *God be merciful to me a sinner.* But hold, do'st thou do it with the Publicanes Heart, sense, dread, and simplicity? If not, thou do'st but abuse the *Publicane* and his Prayer, and thy self, and his God; and shalt find God rejecting of thee and thy Prayers, saying, The *Publicane* I know, his Prayers, and Tears, and godly Tears I know; but who or what art thou? and will send thee away naked and wounded. They are the hungry that he filleth with good things, but the rich (and senceless) he sends empty away.

For my part, I find it one of the hardest things that I can put my Soul upon, even to come to God when warmly sensible that I am a sinner, for a share in Grace and Mercy. Oh! methinks it seems to me as if the whole face of the Heavens were set against me. Yea, the very thought of God strikes me through, I cannot bear up, I cannot stand before him, I cannot but with a thousand tears, say, *God be merciful to me a sinner*, (Ezra 9. 15.)

At another time, when my Heart is more hard and stupid, and when his terrour doth not make me afraid, then I can come before him, and talk

of my ſins, and ask mercy at his hand, and ſcarce be ſenſible of Sin or Grace, or that indeed I am before God: But above all, they are the rare times when I can go to God as the *Publicane*, ſenſible of his glorious Majeſty, ſenſible of my Miſery, and bear up and affectionately cry, *God be merciful to me a ſinner.*

But again, the Publicane by his Confeſſion *ſheweth a piece of the higheſt wiſdom that a mortal man can ſhew*; becauſe by ſo doing, he engageth as well as imploreth the Grace and Mercy of God to ſave him. You ſee by the Text he imploreth it; and now I will ſhew you that he engageth it, and makes himſelf a ſharer in it.

He that hideth his ſins ſhall not proſper; but he that confeſſeth and forſaketh them ſhall find mercy. And again, *If we confeſs our ſin, he is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs*, (Prov. 28. 13. 1 Joh. 1. 9.) Confeſſion then intereſts the Publicane.

Firſt, In the *promiſe* of Pardon, *He ſhall find mercy*; he ſhall have his ſins forgiven. As alſo *Solomon* prays, that God will forgive them *that know their own ſore*, and they are indeed, ſuch as are ſenſible of *the plague of their own heart*, (2 Chro. 6. 29, 30. 1 King. 8. 37, 38.) And the reaſon is, becauſe the ſinner is now driven to the *fartheſt* point; for Confeſſion is the *fartheſt* point, and the utmoſt bound unto which God has appointed the *Publicane* to go, with reference to his work. As it is ſaid of *Saul* to *David* when he was about to give him *Michah* his Daughter to Wife, *I deſire not any dowry, but an hundred foreſkins of the philiſtines, to be avenged of the kings enemies.*

So

So ſays God in this matter, I deſire no Sacrifices, nor legal righteouſneſs to make thee acceptable to me, *Onely confeſs and acknowledge thine iniquity that thou haſt tranſgreſſed againſt me*, (1 Sam. 18. 25. Jer. 3. 12, 13.) And though this by ſome may be thought to be a very eaſie way to come at, and partake of, the mercy of God; yet let the ſenſible ſinner try it, and he ſhall find it one of the hardeſt things in the world. And there are two things to which man is prone that make Confeſſion hard.

Firſt, *There is a great incidency in us to be partial*, and not through and plain in our Confeſſions. We are apt to make *half*-confeſſions; to confeſs *ſome*, and hide *ſome*; or elſe to make *feigned* Confeſſions, flattering both our ſelves, and alſo God, while we make Confeſſion unto him; or elſe to confeſs ſin as our own fancies apprehend, and not as the Word diſcries them. Theſe things we are very incident to: Men can confeſs *little* ſins, while they hide *great* ones. Men can *feign* themſelves ſorry for ſin when they are not, or elſe in their Confeſſions forget to judge of ſin by the Word. Hence it is ſaid, *They turned to God, not with their whole heart, but as it were feignedly.* They ſpake not aright, ſaying, what have I done? They flatter him with their Lips, and lie unto him with their Tongues, and do their wickedneſs in the dark, and ſin againſt him with a high hand, and then come to him and cover the Altar with their Tears. Theſe things therefore demonſtrate the difficulty of ſincere Confeſſion of ſin; and that to do it as it ſhould, is no ſuch eaſie thing.

To right confeſſion of Sin, ſeveral things muſt go; as

Firſt, There muſt be found conviction for Sin upon the Spirit: for before a man ſhall be convinced of the nature, aggrevation, and evil of Sin, how ſhall he make godly confeſſion of it? Now to convince the Soul of Sin, the Law muſt be ſet home upon the Conſcience by the Spirit of God; *For by the Law is the knowledge of ſin.* And again, *I had not known ſin, unleſs the Law had ſaid, Thou ſhalt not covet*, (Rom. 3. chap. 7.) This Law (now) when it effectually miniſtreth conviction of ſin to the Conſcience, doth it by putting of life, and ſtrength, and terrour into Sin. By its working on the Conſcience, it makes Sin revive, *and the ſtrength of ſin is the Law*, Rom. 7. 1 Cor 15. It alſo increaſeth and multiplieth Sin, both by the revelation of Gods anger againſt the Soul, and alſo by muſtering up, and calling to view Sins committed, and forgotten time out of mind. Sin ſeen in the glaſs of the Law, is a terrible thing, no man can behold it and live: *When the Commandment came, Sin revived, and I died*; when it came from God to my Conſcience, as managed by an Almighty Arm, *then it ſlew me.* And now is the time to confeſs Sin, becauſe now a Soul *knows* what it is, and *ſees* what it is both in the nature and conſequence of it.

Secondly, To right confeſſion of Sin, *there muſt be found knowledge of God*, eſpecially as to his Juſtice, Holineſs, Righteouſneſs, and Purity; wherefore the *Publicane* here, begins his confeſſion by calling upon, or by the acknowledgment of his Majeſty:

Majesty: *God, be merciful to me a sinner*; as who should say, God, O God, O great God, O Sin-revenging God, I have sinned against *thee*; I have broken *thy* Law, I have opposed *thy* Holiness, *thy* Justice, *thy* Law, and *thy* righteous Will. O consuming Fire! (for our God is a consuming Fire) I have justly provoked thee to wrath, and to take vengeance of me for my transgressions. But alas, how few that make confession of sin have right apprehension of God, unto whom confession of sin doth belong! Alas, 'tis easie for men to entertain such apprehensions of God as shall please their own humours, and as will admit them without dying, to bear up under their sense of sin, and that shall make their confession, rather facile, and fantastical, then solid and heart-breaking. The sight and knowledge of the great God, is, to the sinful man, the most dreadful thing in the world: and is that which makes confession of sin so rare and wonderful a thing. Most men confess their sins *behind Gods back*, but few *to his face*; and you know there is oft-times a vast difference in one thus doing among men.

Thirdly, To right confession of sin, *there must be a deep conviction of the certainty* and *terribleness* of the day of Judgement. This *John* the Baptist inserts, where he insinuates, that the Pharisees want of (sense of, and) the true confession of sin, was because they had not been warned (or had not taken the alarm) to flee from the wrath to come. What dread, terrour, or frightful apprehension can there be put into a revelation of sin, where there is no sense of a day of Judgement, and of our giving there unto God an account for it. (*Matt.* 3. 7. *Luke* 3. 7.)

I say therefore to right Confession of sin there must be

1. A deep conviction of the *certainty* of the day of Judgement; namely, that such a day *is* coming; that such a day *shall* be. This the Apostle insinuates, where he saith, *God commands all men every where to repent, because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead,* (Acts 17. 30, 31.)

This will give sense of what the Soul must expect at that day for sin, and so will drive to an hearty acknowledgement of it, and to strong cries for deliverance from it. For thus will the Soul argue that expecteth the Judgement day, and that believes that he must count for all there. O my heart! it is in vain now to dissemble, or to hide, or to lessen transgressions; for there is a Judgement to come, a day in which God will judge *the secrets of men by his Son*, and at that day he will bring *to light the hidden things of darkness, and will make manifest the counsels of the heart.* If it must be so then, to what boot will it be now to seek to dissemble, or to lessen, in this matter, (1 *Cor.* 4. 5.) This also is in the Old Testament urged as an argument to cause youth, and persons of all cizes to recal themselves to sobriety, and so to confession of their sin to God: where the Holy Ghost saith iranically, *Rejoyce, O young man in thy youth, and let thine heart clear thee in the days of thy youth, and walke in the ways of thine heart, and in the sight of thine eyes; but know thou, that*

for

for all these things God will bring thee to Judgement So again, *for God will bring every work into judgement, with every secret thing, whether good, or whether evil,* (Eccles. 11. 9. and 12, 14.)

The certainty of this, I say, must go to the producing of a sincere Confession of sin, and this is intimated by the Publicane, who, with his Confession, addeth a hearty crave of mercy. *God be merciful to me a sinner.* As who should say, if thou art not merciful to me, by thy Judgement when thou comest I shall be swallowed up: without thy Mercy I shall not stand but fall by the Judgement which thou hast appointed.

2. As there must be, for the producing of sincere Confession of sin, a deep conviction of the *certainty*, so there must also be of the *terribleness* of the day of Judgement. Wherefore as the Apostle makes use of the *first*, so of *this*, to put men upon repentance, an ingredient of which is sincere Confession of sin. *For we must all appear before the judgement-seat of Christ, that every one of us may receive the things done in his body, according to that he hath done, whether it be good or bad: knowing therefore the terrour of the Lord, we perswade men,* (2 Cor. 5. 10, 11.) The *terrour* of the Lord, as we see here, he makes use of *that* to perswade men to come by Confession of sin, and Repentance, to God for Mercy.

And I am perswaded, that it will be found a truth *one* day, that one reason that *this* day doth so swarm with wanton Professors, is because they have not begun at sound conviction for, nor gone to God at first with sincere Confession of sin: And one cause of that has been, for that they did

never ſeriouſly fall in with, nor yet in heart ſink under, either the certainty or terribleneſs of the day of Judgement.

Oh! the terrours of the Lord; the amazing face that will be put upon all things before the Tribunal of God. Yea, the terrour that will then be read in the face of God, of Chriſt, of Saints and Angels, againſt the ungodly; whoſo believes and underſtands it, cannot live without Confeſſion of ſin to God, and coming to him for Mercy.

Mountains, Mountains fall upon us, and cover us, will then the cry of the ungodly be, *and hide us from the face of him that ſits upon the Throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who ſhall be able to ſtand?* This terrour is alſo ſignified where 'tis ſaid, *And I ſaw a great white throne, and him that ſate on it, from whoſe face the (very) earth and the heaven fled away, and there was found no place for them. And I ſaw the dead, ſmall and great, ſtand before God: and the books were opened; and another book was opened, which is the book of life, and the dead were judged out of thoſe things which were written in the books according to their works. And the ſea gave up the dead which were in it; and death and hell delivered up the dead that were in them, and they were judged every man according to his works. And death and hell were caſt into the lake of fire; this is the ſecond death. And whoſoever was not found written in the book of life was caſt into the lake of fire*, (Rev. 20.) Here is terrour, and this terrour is revealed afore-hand in the word of the truth of God, that ſinners might hear or read, and conſider it, and ſo

come

come and confeſs, and implore Gods Mercy.

The terrour of the Lord, how will it appear, when he ſhall be revealed from Heaven with his mighty Angels in flaming fire, taking vengeance of them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt, (2 *Theſ.* 1. 7, 8, 9.)

The terrour of the Lord, how will it appear when his Wrath ſhall burn and flame out like an oven or a fiery furnace before him, while the wicked ſtand in his ſight, (*Mat.h.* 13. 50.)

The terror of the Lord, how will it appear while the Angels at his Commandment ſhall gather the wicked in bundles to burn them! *As therefore the tares are gathered and burned in the fire, ſo ſhall it be in the end of this world. The Son of man ſhall ſend forth his Angels, and they ſhall gather together out of his Kingdom all things that offend, and them that do iniquity; and ſhall caſt them into a furnace of fire, where there ſhall be wailing and gnaſhing of teeth,* (Matth. 13. 40, 41, 42.) Who can conceive of this terrour to its full, with his Mind? wherefore much more unable are men to expreſs it with Tongue or Pen: yet the truly Penitent and Sin-confeſſing *Publicane*, hath apprehenſion ſo far thereof, by the word of the Teſtamony, that it driveth him to God, with a confeſſion of ſin for an intereſt in Gods Mercy. But,

Fourthly, To right and ſincere confeſſion of ſin, *there muſt be a good conviction of a probability of Mercy*: This alſo is intimated by the *Publicane* in his Confeſſion; *God* (ſaith he) *be merciful to me a ſinner.* He had ſome glimmerings of Mercy, ſome con-

conviction of a probability of Mercy, or that he might obtain Mercy for his Pardon, if he went, and with unfeigned lips, did confeſs his ſins to God.

Deſpair of mercy, ſhuts up the mouth, makes the heart hard, and drives a man away from God, as is manifeſt in the caſe of *Adam* and the fallen *Angels*. But the leaſt intimation of Mercy, if the heart can but touch, feel, taſte, or have the leaſt brobability of it, that will open the mouth, tend to ſoften the heart, and to make a *very Publicane* come up to God into the Temple and ſay, *God be merciful to me a ſinner.*

There muſt then be this holy mixture of things in the heart of a truly confeſſing Publicane. There muſt be found ſence of ſin, ſound knowledge of God: Deep conviction of the certainty and terribleneſs of the day of Judgement, as alſo of the probability of obtaining Mercy.

But to come to that which remains; I told you that there were two things that did make unfeigned confeſſion hard. The firſt I have touched upon.

Secondly, And now the ſecond follows. And that is, ſome private, cloſe leaning to ſome piece or parcel of goodneſs, that a man ſhall conceit that he hath done before, or is doing now, or that he purpoſeth in his deceitful heart that he will do one of theſe days, with which he hopes to prevail with God for the pardon of his ſins. This man to be ſure knows not ſin in the nature and evil of it, onely he has ſome falſe apprehenſions about it. For where the right knowledge of ſin is in the heart, that man ſees ſo much evil in the leaſt

least transgression, as that it would (even any one sin) break the backs of all the Angels of Heaven, should the great God but impute it to them. And he that sees this is far enough off from thinking of doing to mitigate, or asswage the rigour of the Law, or to make pardonable his own transgressions thereby. But he that sees *not* this, cannot confess his transgressions aright; for the Confession consisteth, in the general, in a mans taking to himself his transgressions, and standing in them, with the acknowledgement of them to be his, and that he cannot stir from under them, nor do any thing to make amends for them, or to paliate the rigour of Justice against the Soul. And this the Publicane did when he cried, *God be merciful to me a sinner.*

He made his sins his own, he took them to him, he stood before God in them, accounting that he was surely undone for ever if God did not extend forgiveness unto him. And this is to do as the Prophet *Jeremy* bids; to wit, *onely to acknowledge our iniquities*, to acknowledge them, and to stand in them at the terrible Bar of Gods Justice, until Mercy takes them out of the way, not shifting our shoulders, or Conscience of them, by doing, or promising to do, either this or that good work, *onely acknowledge, acknowledge onely.* And the reason of this kind of Confession is,

First, Because this carrieth in it the *true nature of Confession*, to confess, and to abide under the Crimes confessed, without shifts and evasions, is the onely real simple way of Confessions. *I said, I would confess my transgressions to the Lord*; and what

what then? *and thou forgaveſt the iniquity of my ſin.* Mark, nothing comes in betwixt Confeſſion and Forgiveneſs of ſin, (*Pſal.* 32. 5.) nothing of works of righteouſneſs, nothing of legal amendments, nothing but an outcry for Mercy; and that act is ſo far off of leſſening the offence that it greatly heighteneth and aggrevates it. That is the firſt reaſon.

Secondly, A ſecond reaſon is, becauſe *God doth expect that the penitent confeſſors ſhould, for the time that his wiſdom ſhall think meet, not onely confeſs, but bare their ſhame upon them*; yea, ſaith God, *be thou confounded, and bear thine own ſhame*, yea, e're ever, or at beſt, when God takes away thy iniquity, *thou ſhalt be confounded and never open thy mouth more, becauſe of thy ſhame*, (Ezek. 16. 52, 54, 61, 63.) We count it convenient that men, when their Crimes and Tranſgreſſions are to be manifeſted, that they be ſet in ſome open place, *with a paper*, wherein their Trangreſſions are incerted, pinned upon their Back or their Forehead, that they may not onely confeſs, but bear their own ſhame. And at the penitential Confeſſion of ſinners, God has ſomething of this kind to do; if not before men, yet before Angels, that they may behold and be affected, and rejoyce when they ſhall ſee, after the revelation of ſin, the ſinner taken into the favour and abundant mercy of God, (*Luke* 15.)

Thirdly, A third reaſon is, *for that God will in the forgiveneſs of ſin magnifie the riches of his Mercy*; but this cannot be, if God ſhall ſuffer, or accept of ſuch confeſſion of ſin, as is yet intermixed with thoſe

those things that will darken the heinousnes of the offence, and that will be darkned either by a partial, feigned, or overly Confession: or by a joyning with Confession any of the sinners pretended good deeds.

That God in the Salvation, and so in the Confession of the sinner, designs the magnifying of his Mercy, is apparent enough from the whole current of Scripture, and that any of the things now mentioned will, if suffered to be done, darken and eclipse this thing, is evident to reason itself.

Suppose a man stand indicted for Treason, yet shall so order the matter, that it shall ring in the Country, that his offences are but petty Crimes; though the King shall forgive this man, much glory shall not thereby redound to the riches and greatness of his Mercy. But let all things lie naked, let nothing lie hid or covered, let sin be seen, shewn, and confessed as it is with and in the sinner himself, and then there will be in his forgiveness a magnifying of Mercy.

Fourthly, A fourth reason is, *for that else God cannot be justified in his sayings, nor overcome when he is judged*, (Psal. 51. Rom. 3.) Gods Word hath told us what sin is, both as to its Nature and evil Effects. Gods Word hath told us, that the best of our righteousnesses are no better than filthy rags. Gods Word has also told us, that sin is forgiven us freely by Grace, and not for the sake of our amendments: and all this God will have shewn, not onely in the acts of his Mercy towards, but even in the Humiliations and Confessions of the penitent: For God will have his Mercy begin

to

to be displayed even there where the sinner hath taken his first step towards him; *That like as sin hath reigned unto death, so grace might reign through righteousness unto eternal life by Jesus Christ our Lord*, Rom. 5.

Fifthly, A fifth reason is, *because God would have by the Publicanes conversion, others affected with the displays and discoveries of wonderful Grace*; but to cloud and cover it with lessening of sin, and the sinful righteousness of man, is not the way to do this. Wherefore the sinners Confession must be such as is *full*, nor must any thing of his to lessen sin come in betwixt Confession and Mercy, and this is the way to affect others, as bad as *Publicane-sinners*, and to make them to come in to God for Mercy.

For what will such say when sin begins to appear to the Conscience, and when the Law shall follow it with a voice of words, each one like a clap of Thunder? I say, what will such say when they shall read that the Publicane did *onely acknowledge* his iniquity, and found grace and favour at the hand of God? but that God is infinitely merciful; merciful indeed, and that to *those*, or to *such*, as do in truth stand in need of Mercy. Also that he sheweth mercy of his own good pleasure, nothing moving him thereto but the bounty of his own goodness and the misery of his creature.

I say, this is the way to make others be affected with Mercy; as he saith by the Apostle *Paul*, *But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, both quickned us together with Christ, (by*

grace

grace ye are saved) *and hath raised us up together, and made us sit together in heavenly places in Christ Jesus. That in the ages to come he might shew the exceeding riches of his grace in his kindness to us-ward* (*or towards us*) *through Christ Jesus*, (Ephes. 2. 4,5,6,7. You may also see that 1 *Tim.* 1. 15, 16.)

Sixthly, Another reason of this is, *because this is the way to heighten the comfort and consolation of the Soul*, and that both here and hereafter. What tendeth more to this, than for sinners to see, and with guilt and amazement to confess what sin is, and so to have pardon extended from God to the sinner as such? This fills the heart; this ravishes the Soul! this puts a whole heaven of joy into every one of the thoughts of salvation from sin, and deliverance from wrath to come. *Now they return and come to Zion with songs, and everlasting joy, upon their heads they shall obtain joy and gladness, and sorrow and sighing shall flie away*, (Isai. 35. 10.) Indeed the belief of this makes joy and gladness endless: I say, it will make it begin here, and make that it shall never have consummation in Heaven.

Seventhly, Besides, *It layeth upon the Soul the greatest obligations to holiness; what like the apprehension of free forgiveness*, (and that apprehension must come in through a sight of the greatness of sin, and of mine inability to do any thing towards satisfaction) *to engage the heart of a Rebel and Traitor to love his Prince, and to submit to his Laws.*

When *Elisha* had taken the *Syrians* Captives, some

ſome were for uſing ſeverities towards them; but he ſaid, *Set bread and water before them, that they may eat and drink and go to their maſter*, and they did ſo. And what follows? *So the bands of* Syria *came no more into Iſrael.* He conquered their Malice with his Compaſſion. And 'tis the love of Chriſt that conſtraineth to live to him, (2 *King.* 6. 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23. 2 *Cor.* 5. 14.)

Many other things might poſſibly be urged, but at preſent let theſe be ſufficient. The ſecond thing that we made mention of in the *Publicanes prayer* was, an imploring of help againſt this malady; *God be merciful to me a ſinner.* In which Petition I ſhall take notice of ſeveral things.

1. That a mans help againſt ſin, doth not ſo abſolutely lie in his perſonal Conqueſt, as in the Pardon of them. (I ſuppoſe a Conqueſt, though there can indeed by man be none, ſo long as he liveth in this world; I mean, a compleat Conqueſt and annihilation of ſin.

The *Publicane*, and ſo every graciouſly-awakned ſinner, is doubtleſs for the ſubduing of ſin; but yet he looketh that the chief help againſt it doth lie in the pardon of it. Suppoſe a man ſhould ſtab his Neighbour with his Knife, and afterward burn his Knife to nothing in the fire, would this give him help againſt his Murder? No verily, notwithſtanding this, his Neck is obnoxious to the Halter, yea, and his Soul to Hell-fire. But a Pardon gives him abſolute help: *'Tis God that juſtifies, who ſhall condemn*, (Rom. 8.) Suppoſe a man ſhould live many days in rebellion againſt God, and after that leave off to live any longer

longer so rebellioufly, would this help him againſt the guilt which he contracted before? No verily, without remiſſion there is no help, but the Rebel is undone. Wherefore the firſt bleſſedneſs, yea, and that without which all other things cannot make one bleſſed, it lies in pardon. *Bleſſed is he whoſe tranſgreſſions are forgiven, whoſe ſin is covered. Bleſſed is the man to whom the Lord will not impute ſin,* (Pſal. 32. Rom. 4.)

Suppoſe a man greatly ſanctified and made holy; I ſay, ſuppoſe it; yet if the ſins, before committed by him, be not pardoned, he cannot be a bleſſed man.

Yet again, Suppoſe a man ſhould be caught up to Heaven, not having his ſins pardoned, Heaven it ſelf cannot make him a bleſſed man. I ſuppoſe theſe things, not that they can be, to cluſtrate my matter. There can be no bleſſedneſs upon any man who yet remaineth unforgiven. You ſee therefore here, that there was much of the wiſdom of the Holy Ghoſt in this *prayer of the Publicane.* He was directed the *right*, the *onely*, the *next* way to ſhelter where bleſſedneſs begins, even to Mercy for the pardon of his ſins. Alas! what would it advantage a Traitor to be taken up into the Kings Coach, to be clothed with the Kings Royal Robe, to have put upon his finger the Kings Gold Ring, and to be made to wear, for the preſent, a Chain of Gold about his neck. If after all this the King ſhould ſay unto him, but I will not pardon thy Rebellion; thou ſhalt die for thy Treaſon. Pardon then, to him that loves his life, is chiefeſt, is better, and more to be preferred and ſought after, than all other things; yea, it is the higheſt point of wiſdom in any ſinner to ſeek after that firſt.

This

This therefore confuteth the blindneſs of ſome, and the hypocriſie of others. Some are ſo ſilly, and ſo blind, as quite to forget, and look over the pardon of ſin, and to lay their happineſs in ſome external amendments; when alas poor wretches, as they are, they abide ſtill under the wrath of God. Or if they be not quite ſo fooliſh as utterly to forget the forgiveneſs of ſin, yet they think of it, but in the ſecond place they are for ſetting of Sanctification before Juſtification, and ſo ſeek to confound the order of God; and that which is worſe unto them, they by ſo doing, do what they can to keep themſelves indeed from being ſharers in that great bleſſing of forgiveneſs of ſins by Grace.

But the *Publicane* here was guided by the wiſdom of Heaven: he comes into the Temple, he confeſſeth himſelf a ſinner, and forthwith, without any delay, before he removeth his foot from where he ſtands, craves the help of Pardon; for he knew that all other things, if yet he remained as involved in guilt, would not help him againſt that damnation that belonged to a vile and unforgiven ſinner.

This alſo confuteth the Hypocrites, ſuch as is our Phariſee here in the Text, that glory in nothing more, or ſo much, as that *they are not as other men, not unjuſt, no adulterer, no extortioner, nor even as this Publicane*, for theſe men have miſſed of the beginning of good, which is the forgiveneſs of ſin; and if they have miſſed of the firſt, of the beginning good, they ſhall never, as ſo ſtanding, receive the ſecond, or the third; Juſtification, Sanctification, Glorification, they are the three things, but the order of God muſt not be perver-

perverted. Juſtification muſt be firſt, becauſe that comes to man while he is ungodly and a ſinner.

Juſtification cannot be where God has not paſſed a Pardon. A Pardon then is the firſt thing to be looked after by the ſinner; this the Phariſee did not, therefore he went down to his houſe unjuſtified; he ſet the ſtumbling-block of his iniquity before his face when he went to enquire of the Lord; and as he neglected, ſlighted, ſcorned, becauſe he thought that he had no need of Pardon; therefore it was given to the poor, needy, and miſerable Publicane, and *he* went away with the bleſſing of it.

Publicanes, ſince this is ſo weighty a point, let me exhort you that you do not forget this Prayer of *your wiſe and elder Brother*, to wit, the *Publicane* that went up into the Temple to pray. I ſay, forget it not, neither ſuffer any vain-glorious or ſelf-conceited Hypocrite to beat you with Arguments, or to allure you with their ſilly and deceitful tongues, from this moſt wholeſom Doctrine. Remember that you are ſinners of, or equal to, or as abominable as are the *Publicanes*, wherefore do you, as you have him for your pattern, go to God, and to him confeſs in all ſimple, honeſt, and ſelf-abaſing-wiſe your great, numerous, and abominable ſins, *and be ſure that in the very next place you forget not to ask for pardon*; ſaying, *God be merciful to me a ſinner.* And remember that Heaven it ſelf cannot help you againſt, nor keep you from, the damnation and miſery that comes by ſin, if 'twas poſſible you ſhould go thither, if you miſs of pardon and forgiveneſs.

2*dly.*

2*dly*, As the Publicane imploreth help, ſo withal he cloſely approveth, notwithſtanding of the Sentence of the Law that was gone out againſt him. This is manifeſt, for that he ſaith to God, *be merciful to me*; and alſo in that he *concludes himſelf a ſinner* I ſay, he juſtifieth, he approveth of the Sentence of the Law that was gone out againſt him, and by which he now ſtood condemned in his own Conſcience before the Tribunal of Gods Juſtice. He ſaith not as the Hypocrite, *Becauſe I am innocent, ſurely his anger ſhall turn from me*; or what have we ſpoken ſo much againſt thee? No, he is none of theſe murmurers nor complainers, but fairly falls before the Law, Witneſſes, Judge, and Jury, and conſenteth to the Verdict, Sentence, and Teſtimony of each of them, (*Jer.* 2. 35. *Mal.* 3. 13.)

To illuſtrate this a little, ſuppoſe a Malefactor ſhould be arraigned before a Judge, and that after the Witneſſes, Jury, and Judge have all condemned him to death for his fact, the Judge again ſhould ask him what he can ſay for himſelf why Sentence of Death ſhould not paſs upon him? Now if he ſaith nothing but *Good my Lord Mercy*, he in ſum confeſſeth the Indictment, juſtifieth the Witneſſes, approveth of the Verdict of the Jury, and conſenteth to the Judgement of the Judge.

The *Publicane* therefore in crying *Mercy*, juſtifieth the Sentence of the Law that was gone out againſt his ſins: He wrangleth not with the Law ſaying, that was too ſevere, though many men do thus ſaying, God forbid, for then wo be to us. He wrangled not with the Witneſs which was his

his own Conſcience, though ſome will buffet, ſmite, and ſtop its mouth, or command it to be ſilent. He wrangleth not with the Jury, which was the Prophets and Apoſtles, though ſome men can't abide to hear all that they ſay. He wrangleth not with the Judge, nor ſheweth himſelf not irreverently before him. but in all humble wiſe, with all manner of geſtures that could beſpeak him acquieſſing with the Sentence, he flieth to Mercy for relief.

Nor is this alone the way of the *Publicane*; but of other godly men before his time: When *David* was condemned, he juſtified the Sentence and the Judge out of whoſe mouth it proceeded, and ſo fled for ſuccour to the Mercy of God, (*Pſal* 51.) When *Shemaiah* the Prophet pronounced Gods Judgement againſt the Princes of *Judah* for their ſin, they ſaid, *The Lord is righteous.* When the Church in the *Lamentations* had reckoned up ſeveral of her grievous afflictions wherewith ſhe had been chaſtiſed of her God, ſhe inſtead of complaining doth juſtifie the Lord, and approve of the Sentence that was paſſed upon her, ſaying, *The Lord is righteous, for I have rebelled againſt his commandment.* So *Daniel*, after he had numerated upon the evils that befel the Church in his day, addeth, *Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth, for we obeyed not his voice,* (2 Chron. 12. 6. Lam 1. 18. Dan. 9. 14.)

I know that all theſe do juſtifie the Judgement of God that was gone out againſt them, as the Publicane did the Sentence wherewith he was condemned. And I ſay, that unleſs a man doth come

come hither, his confeſſion and cry for Mercy is not right, and ſo according to the Scripture, Reaſon, and Nature of things as they ought to be; for he that has any other plea, why doth he cry God, Mercy? He that hath ought againſt either Law, Witneſs, Judge, or Jury, why doth he cry for Mercy? ſurely not becauſe he concludes that what is done, is done juſtly and righteouſly againſt him, but becauſe he is over-ruled by ſpite, prejudice, tyranny, or the like.

But this is not the caſe *with our* Publicane. He has tranſgreſſed a Law that is holy, juſt, and good; the Witneſs that accuſeth him of this, is God and his Conſcience; he is alſo caſt by the Verdict of holy men of God; and all this he knows, and implicitely confeſſes, even in that he directs *his prayer unto his Judge for pardon.* And 'tis one of the excellenteſt ſights in the world to ſee or underſtand a ſinner thus honeſtly receiving the Sentence of the Law that is gone out againſt him; to ſee and hear a Publicane thus to juſtifie God. And this God will have done for theſe reaſons.

1. *That it might be conſpicuous to all, that the publicane has need of Mercy.* This is for the glory of the Juſtice of God, becauſe it vindicates it in its goings out againſt the Publicane. God loveth to do things in juſtice and righteouſneſs, when he goeth out againſt men, though it be but ſuch a going out againſt them as onely tendeth to their Conviction and Converſion. When he dealt with our Father *Abraham* in this matter, *he called him to his foot*, as here he doth the Publicane. And ſinner, if ever God counts thee worthy to inherit

herit the Throne of Glory he will bring thee hither. But

2. The Publicane by the power of conviction ſtoops to, and falleth under the righteous Sentence gone forth againſt him, *that it might be alſo manifeſt that what afterward he ſhall receive is of the mere Grace*, and Soveraign Goodneſs of God. And indeed there is no way that doth more naturally tend to make this manifeſt than this. For thus; there is a man proceeded againſt for life, by the Law, and the Sentence of death is in concluſion moſt juſtly and righteouſly paſſed upon him by the Judge. Suppoſe now that after this, this man lives, and is exalted to honour, enjoys great things, and is put into place of truſt and power, and that by him that he has offended, even by him that did paſs the Sentence upon him.

What will all ſay, or what will they conclude even upon the very firſt hearing of this ſtory? Will they not ſay, well, whoever he was that found himſelf wrapped up in this ſtrange Providence, muſt thank the Mercy of a gracious Prince; for all theſe things beſpeak Grace and Favour. But

3. As the Publicane falleth willingly under the Sentence, and juſtifieth the paſſing of it upon him; ſo by his flying to Mercy for help *he declareth to all that he cannot deliver himſelf*: He putteth help away from himſelf, or ſaith, *it is not in me*.

This, I ſay, is another thing included in this Prayer, and it is a thing diſtinct from that,

but now we have been ſpeaking to. For it is poſſible for a man to juſtifie and fall under the Sentence of the Judge, and yet retain that with himſelf that will certainly deliver him from that Sentence when it has done its worſt. Many have held up their hand, and cried guilty at the Bar, and yet have fetched themſelves off well enough for all that; but then they have not pleaded *Mercy*, (for he that doth ſo, puts his life altogether into the hand of another) but Priviledge or good Deeds either done or to be done by them. But the Publicane in the Text puts all out of his own hand; and in effect ſaith to that God before whom he went up into the Temple to pray; Lord, I ſtand here condemned at the Bar of thy Juſtice, and that worthily, for the Sentence is good, and hath in righteouſneſs gone out againſt me; nor can I deliver my ſelf, I heartily and freely confeſs I cannot; wherefore I betake my ſelf onely to thy Mercy, and do pray thee to forgive the tranſgreſſions of me a ſinner. Oh how few be there of ſuch kind of Publicanes! I mean of Publicanes thus made ſenſible, that come unto God for Mercy.

Mercy with moſt, is rather a Complement, I mean while they plead it with God, than a matter of abſolute neceſſity; they have not awfully and in Judgement and Conſcience fallen under the Sentence, nor put themſelves out of all plea but the plea of Mercy. Indeed thus to do, is the effect of the proof of the vanity and emptineſs of all experiments made uſe of before.

Now there is a two-fold proof of Experiments; the one is, the reſult of Practice; the other is, the reſult of Faith.

The

The woman with her bloudy Iſſue made her proof by Practice, when ſhe had ſpent all that ſhe had upon Phyſicians, and was nothing bettered, but rather grew worſe, (*Mark* 5.) But our Publicane here proves the emptineſs and vanity of all other helps, by one caſt of Faith upon the Contents of the Bible, and by another look upon his preſent ſtate of condemnation; wherefore he preſently, without any more adoe, condemneth all other helps, ways, modes, or means of deliverance, and betakes himſelf onely to the Mercy of God, ſaying, *God be merciful to me a ſinner.*

And herein he ſhewed wonderful Wiſdome. For,

First, By this, *he thruſts himſelf under the ſhelter and bleſſing of the promiſe:* And I am ſure it is better and ſafer to do ſo, than to relie upon the beſt of excellencies that this world can afford, (*Hoſ.* 14. 1, 2, 3, 4.)

Secondly, He taketh the ready way to pleaſe God; for God takes more delight in ſhewing of Mercy, than in any thing that we can do, (*Hoſ.* 6. 6. *Matth.* 9. 13. and 12. 7.) Yea, and that alſo is the man that pleaſeth him, even he that hopes in his Mercy, (*Pſal.* 147. 11.) The Publicane therefore, whatever the Phariſee might think, ſtood all this while upon ſure ground, and had by far the ſtart of him for Heaven. Alas! his dull head could look no further than to the conceit of the pitiful beauty and ſplendour of his own ſtinking righteouſneſs. Nor durſt he leave that to truſt wholly to the Mercy of God;

but the Publicane comes out, though in his ſins, yet like an awakened, enlightened, reſolved man, and firſt abaſes himſelf, then gives God the glory of his Juſtice, and after that the glory of his Mercy, by ſaying, *God be merciful to me a ſinner* and thus in the ears of the Angels he did ring the changes of Heaven. Again

Fourthly, The Publicane, in his thus putting of himſelf upon Mercy, ſheweth, *that in his opinion there is more vertue in Mercy to ſave, than* there is *in the Law and ſin to condemn.* And although this is not counted a great matter to do, while men are far from the Law, and while their Conſcience is aſleep within them; yet when the Law comes near, and Conſcience is awake, whoſo tries it, will find it a labourſom work. *Cain* could not do thus for his Heart, no nor Soul; nor *Judas* neither. This is another kind of thing than moſt men think it to be, or ſhall find it, whenever they ſhall behold Gods angry face, and when they ſhall hear the words of his Law.

However our Publicane did it, and ventured his Body, Soul, and future condition for ever in this bottom, with other the Saints and Servants of God, leaving of the world to ſwim over the Sea of Gods wrath (if they will) in their weak and ſimple Veſſels of *Bull-ruſhes*, or to lean upon their *Cobweb* hold, when he ſhall ariſe to the Judgement that he hath appointed.

In the mean time pray God awaken us as he did the Publicane; pray God enlighten us as he did the Publicane; pray God grant us boldneſs to come to him as the Publicane did; and alſo in that trembling ſpirit as he did, when he cried in

in the Temple before him, *God be merciful to me a ſinner.*

Thus having in brief paſſed over his Prayer, *we come in the next place to his Geſtures*; for in my judgement the right underſtanding of them will give us yet more conviction of the Publicanes ſenſe and awakening of ſpirit under this preſent action of his.

And I have obſerved many a poor wretch that have readily had recourſe to the *Publicanes prayer*, that never knew what the Publicanes *GESTURES* in the preſence of God, while in Prayer before him, did mean. Nor muſt any man be admitted to think, that thoſe *GESTURES* of his were in cuſtom, and a Formality among the Jews in thoſe days: For 'tis evident enough by the carriage of the Phariſee, that it was below them and their *mode*, when they came into the Temple, or when they prayed any where elſe; and they in thoſe days were counted for the beſt of men, and men too in religious matters to imitate and take their examples at the hands of the beſt, not at the hands of the worſt.

The Publicanes *GESTURES* then, were properly his own, cauſed by the guilt of ſin, and by that dread of the Majeſty of God that was upon his ſpirit. And a *comely poſture* it was, elſe Chriſt Jeſus the Son of God would never have taken that particular notice thereof as he did, nor have ſmiled upon it ſo much as to take it and diſtinctly repeat it as that which made his Prayer the more weighty, and the more alſo to be taken notice of. Yea, in mine opinion, the Lord Jeſus has committed it to record, for that he liked it, and

for that it ſhall paſs for ſome kind of touchſtone of Prayer that is made in good ſenſe of ſin and of God, and of need of his goodneſs and mercy. For verily *all theſe poſtures* ſignifie ſenſe, ſight of a loſt condition, and a heart in good earneſt for mercy.

I know that they may be counterfeited, and Chriſt Jeſus knows who doth ſo too; but that will not hinder, or make weak or invalid what hath already been ſpoken about it. But to forbear to make a further Prologue, and to come to the handling of particulars.

And the publicane ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, &c.

Three things, as I told you already, we may perceive in theſe words, by which his Publicane Poſture, or Geſtures are ſet forth.

1. He ſtands *afar off.*
2. He would not *lift up* ſo much as *his Eyes* to Heaven.
3. He *ſmote upon his Breaſt*, &c.

For the firſt of theſe, *He ſtood afar off.* And the Publicane ſtanding afar off. This is, I ſay, the firſt thing, the firſt *poſture* of his with which we are acquainted, and it informeth us of ſeveral things.

Firſt, That he came not with *ſenſeleſsneſs* of the Majeſty of God *when he came to pray*, as the Phariſee did, and as ſinners commonly do. For this ſtanding *back*, or *afar off*, declares that the Majeſty of God had an awful ſtroke upon his ſpirit: he

he ſaw *whither*, *to whom*, and *for what*, he was now approaching the Temple. It is ſaid in that twentieth of *Exodus*, That when the people ſaw the thundrings and the lightnings, and the noiſe of the Trumpet, and the Mountain ſmoaking, (and all theſe were ſigns of Gods terrible preſence, and dreadful Majeſty) they removed themſelves, and *ſtood afar off*, (Exod. 20. 18.) This behaviour therefore of the Publicane did well become his preſent action, eſpecially ſince, in his own eyes, he was yet, an unforgiven ſinner. Alas, what is Gods Majeſty to a ſinful man, but a conſuming Fire? And what is a ſinful man in himſelf, or in his approach to God, *but as ſtubble fully dry?*

How then could the Publicane do otherwiſe (than what he did) than ſtand *afar off*, if he either thought of God or himſelf. Indeed the people afore-named, before they ſaw God in his terrible Majeſty, could ſcarce be *kept off* from the Mount with *words* and *bounds*, as it is now the caſe of many: their Blindneſs gives them Boldneſs: their Rudeneſs gives them Confidence; but when they ſhall ſee what the Publicane ſaw, and felt, and underſtood as he, they will pray, and ſtand *afar off*, even as theſe people did. They removed and ſtood *afar off*, and then fell to praying of *Moſes* that this dreadful ſight and ſound might be taken from them. And what if I ſhould ſay, he ſtood *afar off for fear of a blow*, though he came for Mercy, as it is ſaid of them, *They ſtood afar off for fear of her torments*, (Revel. 18. 10, 18)

I know what it is to go to God for Mercy, and

what it is to ſtand all that while in my Spirit through fear *afar off*, being poſſeſſed with this, will not God now ſmite me at once to the ground for my ſins. *David* thought ſomething when he ſaid as he prayed, *Caſt me not out from thy preſence, and take not thy holy ſpirit from me*, (Pſal. 51. 11.)

There is none knows, but thoſe that have them, what turns and returns, what coming on and going off, there is in the Spirit of a man that indeed is awakened, and that ſtands awakened before the glorious Majeſty in Prayer. The Prodigal alſo made his Prayer to his Father intentionally, while he was yet *a great way off*. And ſo did the Lepers too; *And as he entred into a certain village there met him ten men that were Lepers, which ſtood AFAR OFF. And they lift up their voices and ſaid, Jeſus, Maſter, have mercy on us*, (Luke 17. 12, 13.)

See here, it has been the cuſtom of praying men to keep their diſtance, and not to be rudely bold in ruſhing into the preſence of the holy and heavenly Majeſty; ſpecially if they have been ſenſible of their own vileneſs, and ſins, as the *Prodigal*, the *Lepers*, and our *Publicane* was. Yea, *Peter* himſelf, when upon a time he perceived more than commonly he did of the Majeſty of Jeſus his Lord, what doth he do? *When* Simon Peter *ſaw it*, ſays the Text, *he fell down at Jeſus knees, ſaying, Depart from me, for I am a ſinful man O Lord*, (Luke 5. 3, 8.) Oh when men ſee God and themſelves, it fills them with holy fear, of the greatneſs of the Majeſty of God, as well as with love to, and deſire after his Mercy.

Beſides, *by his ſtanding afar off*, it might be to inti-

intimate that he now had in mind, and with great weight upon his Conſcience, the infinite diſtance that was betwixt God and him. Men ſhould know that and tremble in the thoughts of it when they are about to approach the Omnipotent Preſence.

What is poor ſorry man! poor duſt and aſhes, that he ſhould *crowd* it up, and go *joſſlingly* in the preſence of the great God, ſpecially ſince it is apparent that beſides the diſproportion that is twixt God and him, he is a *filthy*, *leaprous*, *polluted*, *naſty*, *ſtinking*, *ſinful* bit of Carrion. *Eſther*, when ſhe went to ſupplicate the King her Huſband for her people, made neither uſe of her Beauty, nor Relation, nor other Priviledges of which ſhe might have had temptation to make uſe, eſpecially at ſuch a time, and in ſuch exegencies as then did compaſs her about: But I ſay, ſhe made not uſe of them to thruſt her ſelf into his preſence, but knew, and kept her diſtance, ſtanding in the inward Court of his Palace, until he held out the golden Scepter to her; *THEN* Eſther *drew near and touched the top thereof*, (Eſth. 5. 1, 2.)

Men alſo when they come into the preſence of God, ſhould know their diſtance; yea, and ſhew that they know it too, by *ſuch geſtures*, and carriages, and behaviours that are ſeemly. A remarkable ſaying is that of *Solomon*. *Keep thy foot*, ſaith he, *when thou goeſt into the houſe of God, and be more ready to hear, than to offer the ſacrifice of fools; for they conſider not that they do evil.* (and as they ſhould keep their *FOOT*, ſo alſo he adds) *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God; for God is*

in heaven, and thou upon earth, therefore let thy words be few, (Eccles. 5. 1, 2.)

Three things the Holy Ghost exhorteth to in this Text.

The one is, *that we look to our FEET,* and not be forward to crowd into Gods presence.

Another is, *that we should also look well to our TONGUES,* that they be not rash in uttering any thing before God.

And the third is, *because of the infinite distance* that is betwixt God and us, which is intimated by them words, *for God is in heaven, and thou upon earth.*

The *Publicane* therefore shewed great wisdom, holy shame, and humility in this *brave gesture* of his, namely in his *standing afar off*, when he went up into the Temple to pray. But this is not all.

Secondly, The *Publicane* in standing *afar off, left room for an Advocate*, an High Priest, a Daysman to come betwixt, to make peace between God and this poor creature. *Moses* the great Mediator of the Old Testament, was to go nigher to God than the rest of the Elders, or of the People, were, (*Exod.* 21. 1.) Yea, the rest of the people were expressly commanded to worship *standing afar off*, (vers. 1. 2.) No man of the sons of *Aaron* that hath a blemish was to come nigh. *No man that hath a blemish of the seed of* Aaron *shall come nigh to offer the offerings of the Lord made by fire. He hath a blemish, he shall not come nigh to offer the bread of his God,* (Levit. 21. 21.)

The *Publicane* durst not be his own Mediator, he

he *knew he had a blemish*, and was infirm, and therefore he stands back; for he knew that 'twas none of him that his God had chosen to come near unto him, to offer the Fat and the Bloud, (*Ezek.* 44. 13, 14, 15.) The *Publicane* therefore was thus far right: he took not up the room himself, neither with his Person, nor his Performances, *but stood back* and gave place to the High Priest that was to be intercessor.

We read, that when *Zacharias* went into the Temple to burn Incense, as at that time his Lot was, *The whole multitude of the people were praying WITHOUT*, (Luke 1. 9, 10.) They left him where he was, near to God, between God and them, mediating for them; for the offering of Incense by the Chief Priest was a figurative making of intercession for the people, and they maintained their distance.

It is a great matter in praying to God, not to go too far, nor to come too short in that duty. I mean, in the duty of Prayer, and a man is very apt to do *one* or the *other*. The *Pharisee* went so far, he was so bold, he came into the Temple making such a *russle* with his own excellencies, that there was in his thoughts no need of a Mediator. He also went up so nigh to God, that he took up the room and place of the Mediator himself; but this poor *Publicane* he knows his distance and and keeps it, and leaves room for the High Priest to come and intercede for him with God. *He stood afar off*; not *too far off*, for that is the *room* and *place* of unbelievers, and in this sence that saying is true, *For lo, they that are far from thee shall perish*, (Psal. 73. 27.) That is, they whose unbelief hath set them in their hearts and affe-

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ctions more upon their Idols, and that have been made to caſt God behind their backs to follow and go a whoring after them.

Hitherto therefore it appears, that though the *Phariſee* had more righteouſneſs than the *Publicane*, yet the *Publicane* had more ſpiritual righteouſneſs than the *Phariſee*: And that though the *Publicane* had a baſer, and more ugly outſide than the *Phariſee*, yet the Publicane knew how to prevail with God for Mercy better than he.

As for the *Publicanes* poſture of ſtanding in Prayer, it is excuſable, and that by the very Father of the Faithful himſelf: For *Abraham* ſtood praying when he made interceſſion for *Sodom*, (Gen. 18. 22, 23.) Chriſt alſo alloweth it where he ſaith, *And when ye ſtand praying*, forgive if ye have ought againſt any, that your Father alſo which is in Heaven may forgive you your treſpaſſes, (*Mark* 11. 25.) Indeed there is no ſtinted order preſcribed for our thus or thus behaving of our ſelves in Prayer whether kneeling, or ſtanding, or walking, or lying, or ſitting; for all theſe poſtures have been uſed by the godly. Paul *kneeled* down and prayed, *Acts* 20. 36. *Abraham* and the Publicane *ſtood* and prayed. *David* prayed as he *walked*, (2 Sam. 15. 30, 31.) *Abraham* prayed *lying* upon his face, (*Gen.* 17. 17, 18.) *Moſes* prayed *ſitting*, (Exod. 17. 12.) and indeed Prayer, effectual fervent Prayer, may be, and often is, made unto God, under all theſe circumſtances of behaviour: For God has not tied us to any of them; and he that ſhall tie himſelf, or his people, to any one of theſe, doth more than he hath warrant for from God; and let ſuch take heed of *innovating*, it is the next way to make men

men Hypocrites, and dissemblers in those duties, in which they should be sincere.

True, which of those soever a man shall chuse to himself for the present, to perform this solemn duty in, it is required of him, and God expects it, that he should pray to him in truth, and with desire, affection, and hunger after those things that with his tongue he maketh mention of before the Throne of God. And indeed without this all is nothing. But alas! how few be there in the world whose heart and mouth in Prayer shall go together? Do'st thou when thou askest for the Spirit, or Faith, or Love, to God, to Holiness, to Saints, to the Word, and the like, ask for them with love to them, desire of them, hungering after them? Oh this is a mighty thing! and yet Prayer is no more good before God, than as it is seasoned with these blessed qualifications. Wherefore it is said, that while men are praying, God is searching of the heart, to see what is the meaning of the Spirit, (or whether there be the Spirit and his meaning in all that the mouth hath uttered, either by Words, Sighs, or Groans) because it is by him and through his help onely that any make prayers according to the will of God, *Rom.* 8. 26,27.) Whatever thy *posture* therefore shall be, see that thy Prayers be *pertinent* and *fervent*, not mocking of thine own Soul with words, while thou wanteſt and art an utter stranger to the very (vital) and living Spirit of Prayer.

Now our Publicane had, and did exercise, the very spirit of Prayer in Prayer. He prayed sensibly, seriously, affectionately, hungering, thirsting, and with longing after that for which with his mouth he implored the God of Heaven: His

Heart

Heart and Soul was in his words, and it was that which made his Prayer *PRAYER*; even becauſe he *prayed* in *PRAYER*; he prayed *inwardly*, as well as *outwardly*.

David tells us, that God heard the *voice* of his Supplication, the *voice* of his Crie, the *voice* of his Tears, and the *voice* of his Roaring. For indeed there are all theſe without this acceptable found in them, nor can any thing but Senſe, and Affection, and fervent Deſire, make them ſound well in the ears of God. Tears, Supplications, Prayers, Cries, may be all of them done in Formality, Hypocriſie, and from other cauſes, and to other ends than that which is honeſt and right in Gods ſight: For God, as he had experience of, would ſearch and look after the *voice* of his Tears, Supplications, Roarings, Prayers, and Cries.

And if men had leſs care to pleaſe men, and more to pleaſe God in the matter and manner of praying, the world would be at a better paſs than it is. But this is not in mans power to help, and to amend: When the Holy Ghoſt comes upon men with greater conviction of their ſtate and condition, and of the uſe and excellency of the grace of ſincerity and humility in Prayer, then, and not till then, will the grace of Prayer be more prized, and the ſpacious flouting, complimentory lips of flatterers be more laid aſide. I have ſaid it already, and will ſay it again, that there is now adays a great deal of wickedneſs committed in the very duty of Prayer; by words, of which men have no ſenſe, by reaching after ſuch concluſions and clenches therein, as may make their perſons be admired; by ſtudying for, and labouring

ing after, such enlargements as the Spirit accompanieth not the Heart in. O Lord God, O Lord God, make our hearts upright in us, as in all points and parts of our profession, so in this solemn appointment of God. *If I regard iniquity in my heart*, said *David*, *the Lord will not hear my prayer.* But if I be truly sincere he will, and then 'tis no matter whether I *kneel*, or *stand*, or *sit*, or *lie*, or *walk*; For I shall do none of these, nor put up my Prayers under any of these circumstances, lightly, foolishly, and idlely, but to beautifie this gesture with the inward working of my mind and spirit in Prayer; that whether I stand or sit, walk or lie down, glory, and gravity, humility, and sincerity shall make my Prayer profitable, and my outward behaviour comely in his eyes, with whom (in Prayer) I now have to do.

And had not our Publicane been inwardly seasoned with these, Christ would have taken but little pleasure in his *modes* and outward behaviour: but being so honest inwardly, and in the matter of his Prayer, his *Gestures* by that were made beautious also; and therefore it is that our Lord so delightfully dilateth upon them, and draweth them out at length before the eyes of others.

I have often observed, that that which is natural, and so comely in one, looks odiously when imitated by another: I speak as to *Gestures* and *Actions* in Preaching and Prayer. Many, I doubt not, but will imitate the Publicane, and that both in the *prayer* and *gestures* of the Publicane, whose persons and actions will yet stink full foully in the nostrils of him that is holy and just, and that searcheth the Heart and the Reins.

Well the Publicane *stood* and prayed, he stood

afar

afar off and prayed, and his Prayers came even to to the Ears and Heart of God.

And the Publicane ſtanding afar off, would not lift up ſo much as his eyes to heaven, &c.

We are now come to another of his poſtures. *He would not*, ſays the Text, *ſo much as lift up his eyes to heaven.* Here therefore was another *Geſture* added to that which went before; and a Geſture that a great while before had been condemned by the Holy Ghoſt himſelf. *Is it ſuch a faſt that I have choſen a day for a man to afflict his Soul? Is it to bow down his head like a bulruſh*, (Iſai. 58. 5.)

But why condemned then, and ſmiled upon now? Why! becauſe done in Hypocriſie then, and in Sincerity now. Hypocriſie and a ſpirit of Errour will ſo *beſmut* Gods Ordinances, that he ſhall take no pleaſure in them: But ſincerity, and honeſty in duties, will make even them circumſtances that in themſelves are indifferent, at leaſt comely in the ſight of men. May I not ſay before God? the *Recabites* were not commanded of God, but of their Father, to do as they did; but becauſe they were ſincere in their obedience thereto, even God himſelf maketh uſe of what they did to condemn the diſobedience of the Jews; and morever doth tell the *Recabites* at laſt, that they ſhould not want a man to ſtand before him for ever. *And* Jeremiah *ſaid to the houſe of the Recabites, thus ſaith the Lord of Hoſts, the God of Iſrael, becauſe ye have obeyed the commandment of* Jonadab *your father and kept all his precepts, and done according to all that he hath commanded you; therefore, thus ſaith the Lord of Hoſts the God of Iſrael*, Jonadab *the ſon of* Racab *ſhall not*

not want a man to ſtand before me for ever.

He would not lift up his eyes to heaven. Why? ſurely becauſe ſhame had covered his face. *Shame* will make a man bluſh and hang his head like a Bulruſh. *Shame* for ſin is a *vertue*, a *comely* thing; yea, a *beauty-ſpot* in the face of a ſinner that cometh to God for Mercy.

God complains of the houſe of *Iſrael*, that they *could* ſin, and that *without* ſhame; yea, and threatneth them too with ſore and repeated Judgements, *becauſe they were not aſhamed*; it is in *Jer.* 3. Their crimes in general were, they turned every one to his courſe, as the Horſe ruſheth into the Battle: In particular, they were ſuch as rejected Gods Word, they loved this world, and ſet themſelves againſt the Prophet's crying Peace, peace, peace, when they cried Judgement, judgement. *And were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they bluſh: Therefore ſhall they fall among them that fall, in the time of their viſitation, they ſhall be caſt down ſaith the Lord,* (verſ. 12.) Oh! to ſtand, or ſit, or lie, or kneel, or walk before God in Prayer, with bluſhing cheeks for ſin, *is one of the excelleneſt ſights that can be ſeen in the world.* Wherefore the Church taketh ſome kind of heart to her ſelf in that ſhe could *lie down in her ſhame*; yea, and makes that a kind of an argument with God to prove that her Prayers did come from her heart, and alſo that he would hear them, (*Jer.* 3. 22, 23, 24, 25.)

Shame for ſin argueth ſenſe of ſin, yea, a right ſenſe of ſin, a godly ſenſe of ſin. *Ephrim* pleads this when under the hand of God. *I was*, ſaith he, *aſhamed, yea, even confounded becauſe I did bear*

the

the ſins of my youth. But what follows? *Is Ephrim my dear ſon, is he a pleaſant child? for ſince I ſpake againſt him I do earneſtly remember him ſtill, therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord,* (Jer. 31.18, 19, 20.)

I know that there is a *ſhame* that is *not* the ſpirit of an honeſt heart, but that rather floweth from ſuddain ſurprizal when the ſinner is unawares taken in the act, in the very manner. And thus ſometimes the houſe of *Iſrael* was taken, and then when they bluſhed their ſhame is compared to the ſhame of a Thief. *As the thief is aſhamed when he is found, ſo is the houſe of* Iſrael *aſhamed; they, their kings, their princes, and their prieſts, and their prophets.*

But where were they taken, or about what were they found? *Why they were found ſaying to a ſtock, thou art my father; and to a ſtone, thou haſt brought me forth.* God catcht them *thus* doing, and *this* made them *aſhamed*, even as the *Thief is aſhamed* when the owner doth catch him ſtealing of his Horſe.

But this was not the Publicanes ſhame, *this* ſhame brings not a man into the Temple to pray, to ſtand willingly, and to take *ſhame* before God in prayer. *This ſhame* makes one rather to flie from his face, and to count ones ſelf moſt at eaſe when they get fartheſt off of God, (*Jer.* 2. 26, 27.)

The Publicanes ſhame therefore which he demonſtrateth that he had, even by hanging down of his head, was godly and holy, and much like that of the Prodigal when he ſaid, *Father, I have ſinned againſt heaven, and in thy ſight, and am no*

more

more worthy to be called thy ſon, (Luke 15. 21.) I ſuppoſe that *his poſtures* were much the ſame with the Publicanes, as were his Prayers, for the ſubſtance of them. O however Grace did work in both to the ſame end, they were both of them after a godly manner aſhamed of their ſins.

He would not lift up ſo much as his eyes to heaven.

It ſaith not, he *could* not, but he *would* not; which yet more fully makes it appear that it was *ſhame*, not *guilt*, not guilt *only* or chiefly (though 'tis manifeſt enough that he had guilt alſo by his crying, *God be merciful to me a ſinner.*) I ſay, guilt was not the chief cauſe of hanging down his head, becauſe it ſaith, *he would not*; for when guilt is the cauſe of ſtooping, it lieth not in the Will, or in the Power thereof, to help one up.

David tells us, that when he was under guilt, his iniquities were gone over his head: *As an heavy burthen, they were too heavy for him*; and that with them he was bowed down greatly. Or, as he ſays in another place, *Mine iniquities have taken hold upon me, ſo that I am not able to look up,* (Pſal 38. Pſal. 40.) I am not *ABLE* to do it; guilt *diſableth* the Underſtanding and Conſcience, ſhame makes all *willingly* fall and bare at the feet of Chriſt.

He would not, he knew what he was, what he had been, and ſhould be, if God had not Mercy upon him: Yea, he knew alſo that God knew what he was, had been, and would be, if Mercy prevented not; wherefore thought he, wherefore *SHOULD* I lift up the head? I am no righteous man,

man, no godly man; I have not ſerved God, but Satan; this I know, this God knows, this Angels know, wherefore *I will not lift up the head.* It is as much as to ſay, I will not be an Hypocrite, like the Phariſee: For lifting up of the head ſignifies innocency and harmleſneſs of life, or good Conſcience, and the teſtimony thereof, under, and in the midſt of all accuſations. Wherefore this was the counſel of *Zophar* to *Job*: *If*, ſaith he, *thou prepare thine heart, and ſtreath out thine hand towards him: If iniquity be in thine hand, put it far away, and let not wickedneſs dwell in thy tabernacle; for then ſhalt thou lift up thy face without ſpot; yea, thou ſhalt be ſtedfaſt, and ſhalt not fear,* (Job 11. 13, 14, 15.)

This was not the *Publicanes* ſtate, he had lived *in lewdneſs* and villainy all his days; nor had he prepared his heart to ſeek the Lord God of his Fathers, he had not cleanſed his Heart nor Hands from violence, nor done that which was lawful and right. He onely had been convinced of his evil ways, and was come into the Temple as he was, all foul, and in his filthy Garments, and amidſt his pollutions; how then could he be innocent, holy, or without ſpot? and conſequently how could he lift up his face unto God? I remember what *Abner* ſaid to *Aſahel*, *Turn thee aſide*, ſaid he, *from following me, wherefore ſhould I ſmite thee to the ground? how then ſhould I hold up my face to Joab thy brother?* 2 Sam. 2. 22.

As if he had ſaid, if I kill thee, I ſhall *bluſh*, be *aſhamed*, and hang my head like a Bulruſh the next time I come into the company of thy Brother.

This was the Publicanes caſe, he was guilty, he had

had ſinned, he had committed a treſpaſs, and now being come into the Temple, into the preſence of that God whoſe Laws he had broken, and againſt whom he had ſinned, *how could he lift up his head?* how could he *bear the face* to do it? No, it better becomes him *to take his ſhame*, and to hang his head in token of guilt; and indeed he did, and did it to purpoſe too, for *he would not lift up*, no, *not ſo much as his eyes to Heaven.*

True, ſome would have done it, the *Phariſee* did it; though if he had conſidered that Hypocriſie, and leaning to his own righteouſneſs had been ſin, he would have found as little cauſe to have done it, as did the Publicane himſelf. But, I ſay, he did it, and ſped thereafter; he went down to his houſe as he came up into the Temple, a poor *unjuſtified* Phariſee, whoſe Perſon and Prayers were both rejected, becauſe, like the *whore* of whom we read in the *Proverbs*, after he had practiſed all manner of hypocriſie, he comes into the Temple and wipes his mouth, and ſaith, *I have done no wickedneſs*, (Prov. 30. 20.) He lifts up his *head*, his *face*, his *eyes* to Heaven; he *ſtrats*, he *vaunts* himſelf; he *ſwaggers*, he *vapors*, and *cries* up himſelf, ſaying, *God I thank thee, I am not as other men are.*

True, had he come and ſtood before a *ſtock* or a *ſtone*, he might have ſaid thus, and not have been reprehended; for ſuch are Gods that ſee not, nor hear, neither do they underſtand. But to come before the *true* God, the *living* God, the God that fills Heaven and Earth by his preſence, and that knows the things that come into the mind of man, *even every one of them.* I ſay, to come

come into *his* houſe, to ſtand before *him*, and thus to lift up his head and eyes in ſuch hypocriſie before him: This was abominable, this was to tempt God, and to prove him; yea, to challenge him to know what was in man *if he could*, even as thoſe did who ſaid, *How can God* (ſee) *know? can he judge through the dark cloud?* (Job 22. 13. Pſal. 73. 11.)

But the Publicane, no the Publicane *could* not, *durſt* not, *would* not do thus: *He would not lift up ſo much as his Eyes to Heaven.* As who ſhould ſay, O Lord, I have been againſt thee, a traitor and a rebbel, and like a traitor *and rebbel before thee will I ſtand.* I will bear my ſhame before thee in the preſence of the holy Angels; yea, I will prevent thy judging of me by judging my ſelf in thy ſight, and will ſtand as condemned before thee, before thou paſſeſt Sentence upon me.

This is now for a ſinner *to go to the end of things.* For what is Gods deſign in the work of conviction for ſin, and in his awakening of the Conſcience about it? What is his end I ſay, but to make the ſinner ſenſible of what he hath done, and that he might unfeignedly judge himſelf for the ſame. Now this our Publicane doth; his Will therefore is now ſubjected to the Word of God, and he juſtifies him in all his ways and works towards him. Bleſſed be God for any experience of theſe things.

He would not lift up ſo much as his eyes to heaven. He knew by his deeds and deſervings *that he had no portion there*; nor would he diſert his mind from the remembring, and from being affected with the evil of his ways.

Some

Some men when they are under the guilt and conviction of their evil life, will do what they can to *look any ways*, and that on purpose to divert their minds, and to call them off from thinking on what they have done; and by their thus doing, they bring many evils more upon their own Souls: For this is a kind of striving with God, and a shewing a dislike to his ways. Would not you think, if when you are shewing your Son or your Servant his faults, if he should do what he could to divert and take off his mind from what you are saying, that he striveth against you, and sheweth dislike of your doings. What else means the complaints of Masters and of Fathers in this matter? I have a Servant, I have a Son, that doth contrary to my will. O but why do you not chide them for it? The answer is, so I do; but they do not regard my words; they do what they can, even while I am speaking, to divert their minds from my words and counsels. Why, all men will cry out, this is base, this is worthy of great rebuke; such a Son, such a Servant deserveth to be shut out of doors, and so made to learn better breeding by *want* and *hardship*.

But the Publicane would not divert his mind from what at present God was about to make him sensible of, no not by a look on the *choicest* object, he would not lift up so much as his eyes to *Heaven*. *They are but bad Scholars, whose eyes, when their master is teaching of them, are wandring off their books.*

God saith unto men, when he is a teaching them to know the evil of their ways, as the Angel said to the Prophet, when he came to shew him

him the pattern of the Temple; *Son of man*, says he, *behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shew thee; for to the intent that I might shew them unto thee art thou brought hither*, (Ezek. 40. 4.) So to the intent that God might shew to the Publicane the evil of his ways, therefore was he brought under the power of convictions, and the terrours of the Law; and he also like a good learner gave good heed unto that Lesson that now he was learning of God; for he would not lift up so much as his eyes to Heaven.

Looking downwards doth oft-times bespeak a man very *ponderous* and *deep* in their *cogitations*; also that the matter about which in their minds they are now concerned, hath taken *great hold of their spirits*. The Publicane had now *new* things, *great* things, and *long-liv'd* things, to concern himself about: His *sins*, the *Curse*, with *death* and *hell*, began now to stare him in the face; wherefore it was no time now to let his Heart, or his Eyes, or his Cogitations wander, but to be fixed, and to be vehemently applying of himself (as a sinner) to the God of Heaven for Mercies.

Few know the weight of sin, and how, when the guilt thereof takes hold of the Conscience, it commands *homewards* all the faculties of the Soul. No man can go *out* or *off* now: Now he is *wind bound*, or as *Paul* says, *caught*: Now he is made to possess bitter days, bitter nights, bitter hours, bitter thoughts; nor can he shift them, for this sin is ever before him. As *David* said, *For I acknowledge my transgressions, and my sin is ever before me*, in mine eye, and sticketh fast in every one of my thoughts, (*Psal.* 51. 3.)

He would not lift up ſo much as his eyes to heaven, [*But ſmote upon his breaſt.*] This was the third and laſt of his Geſtures; *he ſmote upon his breaſt*; to wit, with his Hand, or with his Fiſt. I read of ſeveral *Geſtures* with the Hand and Foot, according to the working and Paſſions of the mind. 'Tis ſaid *Balack ſmote his hands together*, being angry becauſe that *Balaam* had *bleſſed* and not *curſed* for him the Children of *Iſrael*.

God ſays alſo that *HE had ſmitten his hands*, together, at the ſins of the Children of *Iſrael*. God alſo bids the Prophet *ſtamp with his feet, and SMIGHT with his hand upon his thigh*, (Numb. 24. 10. Ezek. 22. 13. chap. 6. 11. chap. 21. 12.) upon ſundry occaſions, and at ſeveral enormities, but the *Publicane* here is ſaid to *ſmite upon his breaſt*. And

Firſt, *ſmiting upon the breaſt betokeneth ſorrow* for ſomething done, this is an experiment common among men. And indeed, therefore (as I take it) doth our Lord Jeſus put him under this *Geſture* in the act and exerciſe of his Repentance, becauſe it is that which doth moſt lively ſet it forth.

Suppoſe a man comes to great damage for ſome folly that he has wrought, and he be made ſorrowful for (being and) doing ſuch folly: There is nothing more common than for ſuch a man, (if he may) to walk too and fro in the room where he is, with head hung down, fetching ever and anon a bitter ſigh: and ſmiting himſelf upon the breaſt in his dejected condition; *But ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.*

Secondly, Smiting upon the breaſt, is ſometimes a token of indgnation and abhorrance of ſomething thought upon. I read in *Luke*, that when Chriſt was crucified, thoſe ſpectators that ſtood to behold the barbarous uſage that he indured at the hands of his Enemies, *ſmote their breaſts* and returned. *And all the people*, ſays *Luke*, *that came together to that ſight, beholding the things that were done, ſmote their breaſts and returned*, Luke 23. 48. ſmote their breaſts; that is, in token of indignation againſt, and abhorrance of, their cruelty, that ſo grievouſly uſed the Son of God.

Here alſo we have our *Publicane* ſmiting upon his breaſt, in token of indignation againſt, and abhorrence of his former life. And indeed without *indignation* againſt, and abhorrence of, his former life, his Repentance had not been good. Wherefore the Apoſtle doth make *indignation* againſt ſin, and againſt our ſelves for that, one ſign of true Repentance, (2 *Cor.* 7. 11.) and his indignation againſt ſin in general, and againſt his former life in particular, was manifeſted by his *ſmiting upon the breaſt*. Even as *Ephraims* ſmiting upon the *thigh* was a ſign and token of his: *Surely*, ſays he, *after that I was turned I repented, and after that I was inſtructed, I ſmote upon my thigh: I was aſhamed, yea, even confounded, becauſe I did bear the reproach of my youth*, (Jer. 31. 19.) Man, when he vehemently diſlikes a thing, is very apt to ſhew that diſlike that to that thing he hath, by this or another outward Geſture: As in putting the Branch to the Noſe, in ſnuffing or ſnorting at it; or in deriding; or, as ſome ſay, in blowing of their Noſes at it, (*Ezek.* 8. 17. *Malac.* 1. 13.

Luke

Luke 16. 14.) but the *Publicane* here chuſeth rather to uſe *this moſt ſolemn* Poſture; for *ſmiting upon the breaſt*, ſeems to imply a more ſerious ſolemn grave way or manner of diſlike than any of thoſe laſt-mentioned do.

Thirdly, Smiting upon the breaſt, ſeems to intimate a quarrel with the Heart for beguilding, deluding, flattering, ſeducing, and enticing of him to ſin: For as *conviction* for ſin begets in man (I mean if it be through) a ſenſe of the ſore and plague of the Heart. So *Repentance* (if it be right) begets in the man an *outcry* againſt the Heart; for as much as by that light, by which repentance takes occaſion to be, the ſinner is made to ſee that the Heart is the Fountain, and well-ſpring of ſin. *For from within, out of the heart of man proceeds evil thoughts, adulteries, covetouſneſs*, &c. (Mark 7. 21, 22, 23.) And hence it is that commonly young Converts do complain ſo of their Hearts, calling them *wicked, treacherous, deceitful, deſperate* ones.

Indeed one difference between true and falſe Repentance lieth in this. The man that truely repents crieth out of his Heart; but the other, as *Eve* upon the Serpent, or ſomething elſe. And that the *Publicane* perceived his Heart to be nought, I conclude *by his ſmiting upon his breaſt.*

Fourthly, *Smiting upon the breaſt*, ſeems to intimate one apprehenſive of ſome new, ſudden, ſtrange and amazing thing: As when a man ſees ſome ſtrange ſight in the Air, or heareth ſome ſudden, or diſmal ſound in the Clouds: Why, as he is ſtruck into a deep damp in his mind, ſo 'tis a wor-

der if he can keep or hold back from ſmiting upon his breaſt.

Now oft-times ſight of God, and ſenſe of ſin, *comes to the ſinner like a flaſh of lightning*, (not for ſhort continuance, but) for ſuddenneſs, and ſo for ſurprizal; ſo that the ſinner is ſtruck, taken, and captivated, to his own amazement, with what ſo unexpectedly is come upon him. It is ſaid of *Paul* at his Converſion, that when conviction of his bad Life took faſt hold of his Conſcience, he trembled, and was aſtoniſhed, (*Acts* 9, 6.) and although we read not of any particular circumſtance of his behaviour under his Conviction outwardly, yet it is almoſt impoſſible but he muſt have *ſome*, and thoſe of the moſt *ſolid* ſort. For there is ſuch a Sympathy betwixt the Soul and the Body, that the one cannot be in diſtreſs or comfort, but the other muſt partake of, and alſo ſignifie the ſame. If it be comfort then 'tis ſhewn; if comfort of Mind, then by leaping, skipping, chearfulneſs of the Countenance, or ſome other outward geſture: If it be ſorrow or heavineſs of Spirit, then that is ſhewed by the Body, in weeping, ſighing, groaning, ſoftly-going, ſhaking of the head, a lowring Countenance, ſtamping, ſmiting upon the Thigh or Breaſt, as here the *Publicane* did, or ſomewhat.

We muſt not therefore look upon theſe outward *actions* or *geſtures* of the *Publicane*, to be empty inſignificant things; but to be ſuch that in truth did expreſs and ſhew the *temper*, *frame*, and *preſent* complexion of his Soul. For Chriſt, the wiſdom of God, hath mentioned them to that very end, that in and by them, might be held forth, and that men might ſee, as in a Glaſs, the very

very Emblem of a converted, and truly penitent ſinner. *He ſmote upon his breaſt.*

Fifthly, *Smiting upon the breaſt*, is ſometimes to ſignifie a mixture of diſtruſt, joyned with hope. And indeed in young Converts, Hope and Diſtruſt, or a degree of Deſpair, do work and anſwer one another as doth the noiſe of the Balance of the Watch in the Pocket. Life and death, life and death is always the motion of the mind then, and this noiſe continues until Faith is ſtronger grown, and until the Soul is better acquainted with the methods and ways of God with a ſinner. Yea, was but a carnal man in a Converts heart, and could ſee, he ſhould diſcern theſe two, to wit, *Hope* and *Fear*, to have a continual motion in the Soul; wreſtling, and oppoſing one another, as doth Light and Darkneſs, in ſtriving for the Victory.

And hence it is that you find ſuch people ſo *fickle* and *uncertain* in their Spirits; *now* on the *Mount*, *then* in the *Valleys*; *now* in the *Sun-ſhine*, *then* in the *Shade*; *now warm*, *then frozen*; *now bonny* and *blithe*, *then* in a moment *penſive* and *ſad*, as thinking of a portion nowhere but in Hell. This will cauſe *ſmiting on the breaſt*; nor can I imagine that the *Publicane* was as yet farther than thus far in the Chriſtians Progreſs, ſince yet he was ſmiting upon his breaſt.

Sixthly, *Smiting upon the breaſt*, ſeems to intimate that the party ſo doing is very apprehenſive of ſome great loſs that he has ſuſtained; either by negligence, careleſneſs, fooliſhneſs, or the like. And *this* is the way in which men do loſe

their Souls. Now to loſe a thing, a great thing, the onely choice thing that a man has, negligently, careleſsly, fooliſhly, or the like, why it puts aggrevations into the thoughts of the loſs that the man has ſuſtained, and aggrevations in the thoughts of them go out of the Soul and come in upon a ſudden, even as the *Bailiff*, or the Kings *Serjeant* at Arms, and every appearance of them makes the Soul ſtart; and ſtarting, *it ſmites upon the breaſt.*

I might multiply particulars; but to be brief, we have before us a ſenſible Soul, a ſorrowful Soul, a penitent Soul; one that prays indeed, that prays ſenſibly, affectionately, effectually: One that ſees his loſs, that fears and trembleth before God in conſideration of it, and one that knows no way, but the right way, to ſecure himſelf from periſhing, to wit, by having humble and hearty recourſe to the God of Heaven for mercy.

I ſhould now come to ſpeak ſomething by way of Uſe and Application; but before I do that, I will briefly draw up, and preſent you with a few Concluſions that in my judgement do naturally flow from the Text, therefore in this place I will read over the Text again.

Two men went up into the temple to pray, the one a Phariſee, the other a Publicane. The Phariſee ſtood and prayed thus with himſelf; God, I thank thee, that I am not as other men are, extortioners, unjuſt, adulterers, or even as this Publicane: I faſt twice in the week, I give tithes of all that I poſſeſs. And the Publicane ſtanding afar off, would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner.

From

From these words I gather these several Conclusions, with these Inferences.

First, That it doth not always follow, *that they that pray do know God, love him, or trust in him.* This Conclusion is evident by the Pharisee in the Text; he prayed, but he knew not God, he loved not God, he trusted not in God; that is, he knew him not in his Son, nor *SO* loved nor trusted in him. He was, though a praying man, far off from this. Whence it may be inferred, that those that pray not at all cannot be good, cannot know, love, or trust in God. For if the Star, though it shines, is not the Sun, then surely a clod of Dirt cannot be the Sun. Why, a *praying man* doth as far out-strip a *non-praying* man, as a Star out-strips a Clod of earth. A *non-praying* man lives like a beast, nay a worse, and, with reference to his station, a more sottish life than he. *The OX knows his owner, and the ASS his masters crib; but this man doth not know, but this man doth not consider,* (Isai. 1. 3.) The *prayerless-man* is therefore of no Religion except he be an *Atheist*, or an Epicurean. Wherefore the *non-praying* man is numbred among the Heathens, and among those that know not God, and is appointed and designed by the Sentance of the Word to the fearful wrath of God, (*Psal.* 79. 6. *Jer.* 10. 25.)

Secondly, A second Conclusion is, *That the man that prays, if in his Prayer he pleads for Acceptance (either in whole or in part) for his own good deeds, is in a miserable state.* This also is gathered from the *Pharisee* here, he prayed, but in his Prayer he pleaded his own good deeds for acceptance, that

is, of his perſon, and therefore went down to his houſe unjuſtified. Now to be unjuſtified is the worſt condition that a man can be in, and he is in this condition that doth thus. The Concluſion is true, foraſmuch as the *Phariſee* mentioned in the Parable is not ſo ſpoken of, for the onely ſake of that Sect of men; but to caution, forewarn, and bid all men take heed, that they by doing as he, procure not his rejection of God and be ſent away from his preſence unjuſtified. I do therefore infer from hence, that if he that pleadeth his own good doing for perſonal acceptance with God, be thus miſerable; then he that teacheth men ſo to do, is much more miſerable. We always conclude, that a *ring-leader* in an evil way, is more blame-worthy than thoſe that are lead of him. This falls hard upon the leading *Socinians* and others, who teach that mens works make their perſons accepted of God.

True, *they ſay*, *through Chriſt*; but that is brought in as a *blandation*, merely to delude the ſimple with, and is an horrible Lye; for we read not in all the Word of God as to perſonal Juſtification in the ſight of God from the Curſe, (and that is the Queſtion under conſideration) that it muſt be by mans Righteouſneſs as made prevalent by Chriſts, but contrariwiſe by *his*, and *his* onely, *without* the deeds, works, or righteouſneſs of the Law which is our righteouſneſs. Wherefore I ſay the Teachers and Leaders of this Doctrine, have the greater ſin.

Thirdly, A third Concluſion is, They that uſe high and flaunting Language in Prayer, their ſimplicity and godly ſincerity is to be queſtioned, as to

to the doing of that duty ſincerely. This ſtill flows from our Text, the Phariſee greatly uſed this; for higher and more flaunting language can hardly be found than in the *Phariſees* mouth; nor will aſcribing to God by the ſame mouth Laud and Praiſe, help the buſineſs at all: For to be ſure, where the Effect is baſe and rotten, the Cauſe cannot be good.

The *Phariſee* would hold himſelf in hand that he was not as other men, and then gives thanks to God for this: But the Concluſion was moſt vilely falſe, and therefore the Praiſe for it could not but be fooliſh, vain, and frivolous. Whence I infer, that if to uſe ſuch Language in Prayer is dangerous, then to *effect* the uſe thereof is yet more dangerous: Prayer muſt be made with humble Hearts, and ſenſible words, and of that we have treated before, wherefore high, flaunting, ſwelling words of vanity become not a ſinners mouth, no not at any time, much leſs when he comes to, and preſents himſelf before God in that ſolemn duty of Prayer. But, I ſay, there are ſome that ſo *affect* the *Phariſees* mode, that they cannot be well if in ſome ſort or other they be not in the practice of it; not knowing what they ſay, nor whereof they affirm; but theſe are greatly addicted to Hypocriſie, and to deſire of vain glory, ſpecially if the ſound of their words be within the reach of other mens ears.

Fourthly, A fourth Concluſion is, that Reformations and Amendments, though good with, and before men, are nothing as to Juſtification with God. This is manifeſt by the condition of our *Phariſee*; he was a reformed man, a man beyond others

others for Perſonal righteouſneſs, yet he went out of the Temple from God unjuſtified, his works came to nothing with God. Hence I infer, that the man that hath nothing to commend him to God of his own, yet ſtands as fair before God for Juſtification, and ſo acceptance, as any other man in the world.

Fifthly, A fifth Concluſion is, it is the ſenſible ſinner, the ſelf-bemoaning ſinner, the ſelf-judging ſinner, the ſelf-abhorring ſinner, and the ſelf-condemning-ſinner, whoſe prayers prevail with God for mercy. Hence I infer, that one reaſon why men make ſo many Prayers and prevail no more with God, is becauſe their Prayers are rather the floatings of Phariſaical fancies, than the fruits of ſound ſenſe of ſin, and ſincere deſires of enjoying God in mercy, and in the fruits of the Holy Ghoſt.

The Uſe and Application we muſt let alone till another time.

FINIS.

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